

APAROKSHANUBUTI



Chanting by
Swami Advayananda

Video by
Swami Advayananda

Volume 4

INDEX

S. No.	Topic	Page No.
III	Class Notes [Verse 118 to 144]	
(118)	Verse 118	527
(119)	Verse 119 and 120	537
(120)	Verse 121	550
(121)	Verse 122	556
(122)	Verse 123	560
(123)	Verse 124	564
(124)	Verse 125	568
(125)	Verse 126	574
(126)	Verse 127 and 128	590
(127)	Verse 129	604
(128)	Verse 130	607
(129)	Verse 131	614

S. No.	Topic	Page No.
(130)	Verse 132	619
(131)	Verse 133	622
(132)	Verse 134	626
(133)	Verse 135 – 139 : Summary	631
(134)	Verse 135	635
(135)	Verse 136	638
(136)	Verse 137	642
(137)	Verse 138	645
(138)	Verse 139	650
(139)	Verse 140	657
(140)	Verse 141	663
(141)	Verse 142	668
(142)	Verse 143 and 144	671

S. No.	Topic	Page No.
IV	Summary – II	
a)	Summary – Chart	675
b)	Verse 1 to 11	676
c)	Verse 12 – 16	676
d)	Verse 17 – 40	676
e)	Verse 41 – 89	677
f)	Verse 90 – 99	682
g)	Verse 100 – 144	683



VERSE 118 to 144

Verse 118 :

चित्तादिसर्वभावेषु ब्रह्मत्वेनैव भावनात् ।
निरोधः सर्ववृत्तीनां प्राणायामः स उच्यते ॥११८॥

*cittādisarvabhāveṣu brahmatvenaiva bhāvanāt,
nirodhaḥ sarvavṛttinām prāṇāyāmaḥ sa ucyate. (118)*

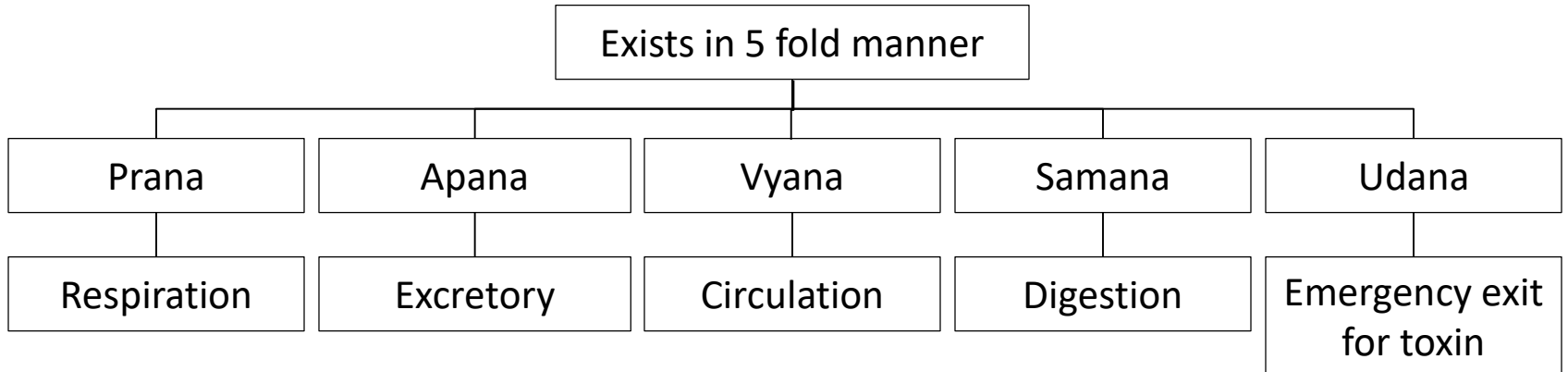
To quieten all thought disturbances (citta) by realising them as nothing but ripples in the supreme Consciousness and thus that they are all Brahman is true 'Prāṇāyāma'. [Verse 118]

11th Limb :

- Verse 118, 119, 120 - Pranayama

Yoga Shastra :

- Disciplining Prana -- Pranasya Ayamaha.
- Regulation, control, Restrain.
- Prana - Air breathed in + out.



- By controlling Prana, indirectly controlling Pancha Pranas.

- Pranamaya Kosha



Sandwiched between Annamaya and Manomaya Koshas

- Indirectly disciplines 2 Koshas.
- Contributes to physical and mental Health.

Before Ritual:

Ganapathi Puja :

शुक्लाम्बरधरं विष्णुं
शशिवर्णं चतुर्भुजम् ।
प्रसन्नवदनं ध्यायेत्
सर्वविघ्नोपशान्तये ॥

Om Suklam Baradharam Vishnum
Shashi Varanam Chatur Bhujam I
Prasanna Vadanam Dhyaye
Sarva Vighnopa Shantaye II

Salutations to Ganesh who is omnipresent, who wears white robes, Whose face is as bright and cool as the moon and who has 4 arms, Who has a contented face (capable of blessing) Meditating on him, all obstacles in my life are neutralized.

Gayathri Mantra :

ॐ भूर्भुवः स्वः ।
तत्सवितुर्वरेण्यं ।
भर्गोदेवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥

om bhurbhuvaḥ svaḥ ।
tatsaviturvareṇyam ।
bhargodevasya dhīmahi ।
dhiyo yo naḥ pracodayāt ॥

We meditate on the Supreme Sun whose light pervades this world(Bhuh), the heavens (Bhuvah) and the next world(suvah). May thy light guide our intellect in the right direction.

Om Pranaya Svaha :

*pranaya svaha
apanaya svaha
vyanaya svaha
udanaya svaha
samanaya svaha
brahmane svaha*

- It improves Mental concentration while doing Ritual, there is commitment in Japa, not Sleep, Mind made Sattvic before any ritual.
- Before Meditation, Pranayama good because Mind will quieten.

Upadesa Sara : 

नानोपाधिवशादेव जातिवर्णाश्रमादयः ।
आत्मन्यारोपितास्तोये रसवर्णादि भेदवत् ॥ ११ ।

**nanopadhivasadeva jativarnasramadayah,
atmanyaropitastoye rasavarnadibhedavat II 11 II**

Because of its association with different conditionings (Upadhis), the idea of caste, colour, position and so on, are superimposed upon the Atman, just as flavour, colour, and so on are superimposed on water.
[Verse 11]

- Bird kept in cage, by Pranayama ... Mind caged as it were.... kept within field of activity.

अपाने जुह्वति प्राणं
प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्धा
प्राणायामपरायणाः ॥ ४-२९ ॥

apānē juhvati prāṇaṃ
prāṇē'pānaṃ tathā'parē |
prāṇāpānagatī ruddhvā
prāṇāyāmaparāyaṇāḥ ||4-29||

Others offer as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, restraining the courses of the outgoing and incoming breaths, solely absorbed in the restraint of breath. [Chapter 4 – Verse 29]

स्पर्शान्कृत्वा बहिर्बाह्यान्
चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा
नासाभ्यन्तरचारिणौ ॥ ५-२७ ॥

sparsān kṛtvā bahirbāhyān
cakṣuścaivāntarē bhruvōḥ |
prāṇāpānau samau kṛtvā
nāsābhyantaracāriṇau ||5-27||

Shutting out (all) external contacts and fixing the gaze (as though) between the eyebrows, equalising the outgoing and incoming breath moving within the nostrils. [Chapter 5 – Verse 27]

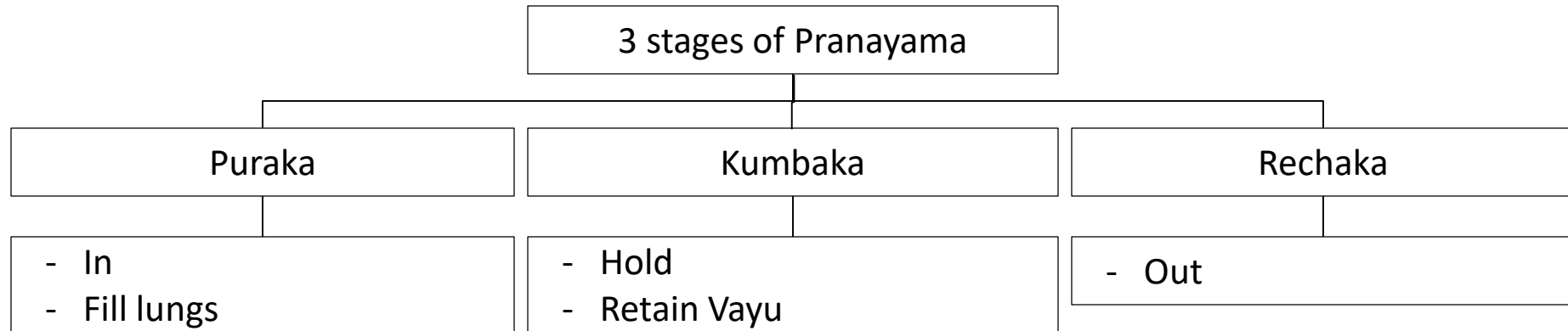
- Accept Pranayama in Vedanta in beginning stage.

Advanced Vedanta :

- Pranayama loses importance, emphasis on Brahma Nishta.
- If Pranayama given importance, it becomes Reality.

Rule :

- Whatever you give too much attention, it will become more and more Real.
- If Body given attention, Annamaya becomes Atma, Atma becomes Anatma.
- Sufficient attention given, use it, discard it, No regret, everything given up.



- We never use lungs properly, hence Pranayama required.

Shankara :

a) Chittadi Sarva Bhavesu, Brahmatvenaiva Bhavanat :

- Look at Mano, Buddhi, Chitta Ahamkara as Brahman.
- Antahkaranam is Brahman.
- Other than Brahman, Antahkaranam is Mithya.
- Entire Mind seen as Mithya.
- All thoughts Mithya.
- All problems in form of thought alone, Anger, Jealousy, frustration, irritation, worry, desires, are all modifications, Vikaras of Antahkaranam.

- Modifications become more and more powerful as we give reality to the Mind.
- Greater Reality attached to the Mind, greater is the Mental problem.
- If I don't give Reality to Mind, and I don't encourage thought build ups of Anger, Depression, Jealousy, Desire, they will fade and fall.
- As they rise, I don't nourish, reflect, illumine...

Example :

- He spoke to me harshly 15 years ago....
- I relive those memories, incidences, which have only Pratibhasika Existence today, I convert it into Vyavaharika Reality.
- They appear Real today, I start crying.... with emotions...
- Vyavaharika gets absolutely Real status, Brahman status, Nitya Vastu, Nirvikara Vastu status.
- **When memories enter... we experience Consciousness plus shadowy Nama Rupa.**
- **When I learn to drop them, Mind simply functions for transactions, does not relive experiences and develop Raaga, Dvesha....**

Gita :



ध्यायतो विषयान्पुंसः
सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

dhyāyatō viṣayān puṁsaḥ
saṅgastēṣūpajāyatē |
saṅgāt sañjāyatē kāmaḥ
kāmat krōdhō'bhiajāyatē || 2-62 ||

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- All transactions not in Mind...
- Transactions have momentary existence, don't remain in Mind with us.
- For Jnani, all transactions momentary, don't stay back.
- Experiences not a burden.

Gita :  

समः शत्रौ च मित्रे च
तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु
समः सङ्गविवर्जितः ॥ १२.१८ ॥

**samaḥ śatrau ca mitrē ca
tathā mānāpamānayōḥ |
śītōṣṇasukhaduḥkhēṣu
samaḥ saṅgavivarjitaḥ || 12.18 ||**

He who is the same to foe and friend, and also in honour and dishonour, who is the same in cold and heat and in pleasure and pain, who is free from attachment.... [Chapter 12 – Verse 18]

तुल्यनिन्दास्तुतिर्मौनी
सन्तुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिः
भक्तिमान्मे प्रियो नरः ॥ १२.१९ ॥

**tulyanindāstutirmaunī
santuṣṭō yēna kēnacit |
anikētaḥ sthirāmatih
bhaktimān mē priyō naraḥ || 12.19 ||**

To whom censure and praise are equal, who is silent, content with anything, homeless, steady-minded, full of devotion – that man is dear to Me. [Chapter 12 – Verse 19]

- World is too small to disturb Jnani.
- If any part of the World disturbs me, its my fault who has given it more Reality than it deserves and I give it power to disturb me.
- I invoke Lord on ordinary stone, give it holiness.

Prana Pratishtha : Dhyanam

āvāhito bhava | sthāpito bhava | sannidho bhava | sanniruddho bhava | sannihito
bhava | avagunṭitho bhava | supṛīto bhava | suprasanno bhava | sumukho bhava |
varado bhava | prasīda prasīda ||

MUDRAS



āvāhita



sthāpita



sannidha



sanniruddha



sannihita



avagunṭana



dhenu



yoni



padma

- Stone becomes powerful Lord, becomes God and I get blessed by the Lord.
- In Day to day life, we have given powerful Reality to World.
- We get cursed, disturbed by same World, which I have invoked.

I have enlivened it by :

Gita : 

ध्यायतो विषयान्पुंसः
सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

dhyāyatō viṣayān puṁsaḥ
saṅgastēṣūpajāyatē ।
saṅgāt sañjāyatē kāmāḥ
kāmat krōdhō'bhijāyatē || 2-62 ||

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- I have allowed World to disturb.

Vedantic Teaching :

- Nothing can disturb if you have decided not to get disturbed.

a) Nirodhah Sarva Vrittinam :

- All mental functions quieten down to bare minimum of necessary transaction which the Role requires.
- Brahmacharya, Grihasta, Vanaprastha, requires transactions.
- Since Mind quietens, breathing becomes normal.
- When Mind disturbed, breathing disturbed.

Control	Control
<ul style="list-style-type: none"> - Mind through Prana - Yoga method - Lower to higher - Gross to subtle 	<ul style="list-style-type: none"> - Prana through Mind - Vedanta - Higher to lower - Subtle to gross

- How to control Mind?
By Jnanam
- Jnanam comes from higher Vigyanamaya Kosha.
- Vigyanamaya Kosha controls Manomaya Kosha, Manomaya Kosha controls Pranamaya Kosha.
- Initially, start Yoga method to get balance of Mind.

2nd stage :

- Nirodhaha Sarva Vritti Nam.
- Sarva includes Prana + Mano Vritti.
- By study of Vedanta, health improves.
- Even if one not interested in Moksha, Dharma, for simple health, Vedanta useful.

Saha :

- This indirect control of Pranayama by Mano Mithyatva Darshanam is called Natural Pranayama.



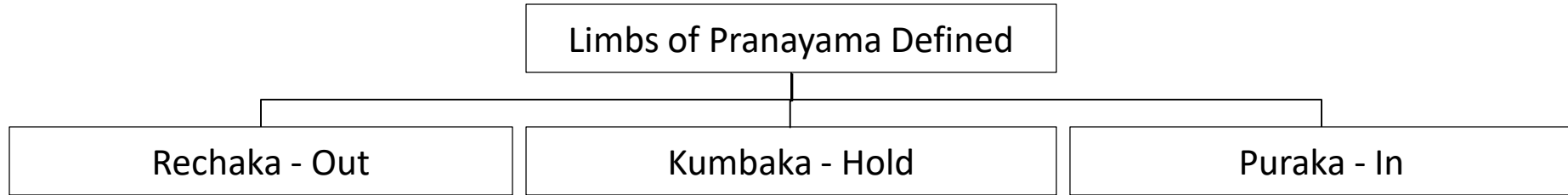
निषेधनं प्रपञ्चस्य रेचकाख्यः समीरणः ।
ब्रह्मैवास्मीति या वृत्तिः पूरको वायुरीरितः ॥११९॥

*niṣedhanam prapañcasya recakākhyah samīraṇah,
brahmaivāsmīti yā vṛttiḥ pūrako vāyurīritaḥ. (119)*

ततस्तद्वृत्तिनैश्चल्यं कुम्भकः प्राणसंयमः ।
अयं चापि प्रबुद्धानामज्ञानां घ्राणपीडनम् ॥१२०॥

*tatastadvṛttinaiścalyam kumbhakah prāṇasaṁyamah,
ayam cāpi prabuddhānāmajñānām ghrāṇapīḍanam. (120)*

The negation of the world of plurality is to be considered as recaka (breathing out), continuous thought of 'I am Brahman' is called puraka (breathing in), and the steadiness in that thought thereafter is called kumbhaka (holding the breath within). This is true prāṇāyāma to the wise, while the ignorant merely tortures his nose. [Verse 119 and 120]



Rechaka :

- Breathing out carbon dioxide, spoilt toxic Air released.
- Rejection of whole Mithya Prapancha, pithless, which can't really produce Raaga, Dvesha, Kama, Krodha.
- Mithya Anitya Prapancha is carbon dioxide, breathe out.

- Breathing out means understanding no World separate from Brahman.
- This understanding is negation of World, Mithyatva Nishchayam of World, rejection of World, seeing pithlessness.

Verse 119 :

a) Prapanchasya Nishedanam :

- Seeing unreality is Negation.
- Seeing clay is Negation of Pot.
- Seeing Gold is Negation of Ornament.
- Seeing Water is Negation of Wave.
- Seeing Brahman is Negation of World.
- No Wave other than Water.
- No World other than Brahman.
- Same in Sadhana Panchakam.

b) Rechaka Samiranah :

Rechaka	Samiranah
Breathing out	Vayu Prana

c) Braheiva Asmi Ti Ya Vrittihi :

- Can't throw baby with bath water.

- When you negate Universe, can't negate Sat existence which is intrinsic to the Universe.
- Therefore, Non-negation of Brahman, perception of Brahman as Reality as Purakam (In).
- Brahmeiva Aham Asmi – I myself am Brahman.
- I am Unrejectable, Unnegatable.
- Entertaining this thought again and again is Purakam.
- Mithyatva Vritti = Rechaka Pranayama (Exit).
- Brahman Satyatva Vritti = Puraka Pranayama.

Revision :

- Shankara dealing with 15 Angas.
- 11th Anga – Pranayama.



- Natural Regulation, Quietitude of Prana happens because of vision of Brahman everywhere.

Yoga Shastra :

- Control Prana to control Mind, grosser Pranamaya Kosha to control subtler Manomaya Kosha.
- Its ok in the beginning stage.

Vedanta :

- Control Vigyanamaya Kosha by Brahma Jnanam first.
- Change attitude towards myself, World, God.

Myself :

- Not limited, mortal.
- Replaced by immortality.

World :

- Mithya Prapancha not source of sorrow, persecution, threat to me.
- Satya Atma can't be affected by Mithya Jagat.
- Attitude changes at Mano Maya Kosha because of knowledge at Vigyanamaya Kosha level.

- **Emotional level changes take place, World threatening means Bayam, World Mithya is Abayam.**

- At mental level calmness, Samatvam.

समदुःखसुखः स्वस्थः
समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस
तुल्यनिन्दात्मसंस्तुतिः ॥ १४-२४ ॥

samaduḥkhasukhaḥ svasthaḥ
samalōṣṭāśmakāñcanaḥ |
tulyapriyāpriyō dhīras
tulyanindātmasaṁstutiḥ || 14-24 ||

Alike in pleasure and pain ; who dwells in the Self ; to whom a clod of earth, a precious stone, and gold are alike ; to whom the dear and the not-dear are the same ; firm ; the same in censure and self-praise....
[Chapter 14 – Verse 24]

मानापमानयोस्तुल्यस
तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी
गुणातीतः स उच्यते ॥ १४-२५ ॥

mānāpamānayōstulyas
tulyō mitrāripakṣayōḥ |
sarvārambhaparityāgī
guṇātītaḥ sa ucyatē || 14-25 ||

The same in honour and dishonour ; the same to friend and foe ; abandoning all undertakings – he is said to have crossed beyond the Gunas. [Chapter 14 – Verse 25]

- This is Jeevan Mukti definition for Jnani.
- Talk slowly, softly, calmly not Pada... Pada...
- What is in Mind expressed outside verbally or through action.
- Samatvam in Mind leads to Samatvam in Breathing, verbal expressions, physical expressions.



चित्तादिसर्वभावेषु ब्रह्मत्वेनैव भावनात् ।
निरोधः सर्ववृत्तीनां प्राणायामः स उच्यते ॥११८॥

*cittādisarvabhāveṣu brahmatvenaiva bhāvanāt,
nirodhaḥ sarvavṛttinām prāṇāyāmaḥ sa ucyate. (118)*

To quieten all thought disturbances (citta) by realising them as nothing but ripples in the supreme Consciousness and thus that they are all Brahman is true 'Prāṇāyāma'. [Verse 118]

Sarva Vritti Nam Nirodhah :

- Vritti – means function.
- All functions of individual become sober.
- Vignyanamaya Kosha of higher order regulates lower Prana, Manomaya, Annamaya.

Purakam	Kumbakam	Rechakam
- Inhale	Antara : - Inward retention. Bahya : - Outward retention.	- Exhale - Breathing out - Releasing Vayu.

Vedanta :

Rechaka :

- Releasing Prapancha itself.
- Negation , throwing out of Creation intellectually as Mithya is Rechakam.
- Understanding falsity of Universe, Jagat Mithyatva Nishchaya Eva Jagate Tyagaha.

Puraka :

- Braheiva Asmi Iti Vritti.
- Retain Atma (Ajnani's Reject Atma).
- Replace World, Anatma by Atma.
- Jagat negated, in that place substitute Brahman.

Gita :



ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇaṁ brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyaṁ
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

Mundak Upanishad :



ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham || 11 ||

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

Verse 119 :

- Brahma Satva Drishti = Purakam.
- Satyatva Buddhi in Elephant, rejected wood.
- Satyatva Buddhi in Wood, rejected Elephant.
- Satyatva Buddhi in World, Brahman rejected.
- Brahma Satyatva Buddhi, World rejected.

World	Brahman
<ul style="list-style-type: none">- Rechakam- Prapanchasya Nishedam.	<ul style="list-style-type: none">- Purakam- Ishvara Buddhi in entire universe.- World Buddhi goes away.

Isavasya Upanishad :



ॐ ईशावास्यमिदं सर्वं यत् किञ्च जगत्यां जगत्।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद् धनम्॥१॥

*Om īśāvāsyam-idagm sarvaṁ yat-kiñca jagatyām jagat,
tena tyaktena bhuñjīthā mā gṛdhaḥ kasya svid dhanam (1)*

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth.
[Verse 1]

- Deep Mantra.
- Brahma Satyam, Jagan Mithya brought out.
- Not physical rejection of World.

- Sarvam Ishvara Mayam Jagat.
- When everything clay, where is Pot?
- **When everything water, where is Wave?**
- **When everything Brahman, where is World?**

Nama Matram

Rechakakhyah Samiranah :

- Jagat Mithyatva Buddhi.

Breathing In	Breathing Out
<ul style="list-style-type: none"> - Brahma Satyatva Buddhi / Thought. - Puraka 	<ul style="list-style-type: none"> - Jagan Mithyatva Buddhi / thought. - Rechaka

Verse 120 : Kumbaka

- Puraka and Rechaka not mere entertainment of thought but thought with understanding.
- Nididhyasanam is preceeded by Sravanam and Mananam.
- Therefore, Aham Brahma Asmi is meaningful statement to me.
- Otherwise it will become Japa, Upasana, no Moksha, only Chitta Shuddhi.
- Aham Brahma Asmi is Nididhyasanam, not verbal repetition but dwelling upon teaching.
- Content of words is Jagan Mithya.

Rechaka	Puraka
<ul style="list-style-type: none"> - Jagan Mithyatva Vritti. - Leads to Bahya Kumbakam. 	<ul style="list-style-type: none"> - Brahma Satyatva Vritti. - Leads to Aantarakumbakam.

- Retention of respective Vrittis is Kumbakam.
- Tat Vritti Naischalyam - Steady continuation of the Vritti.

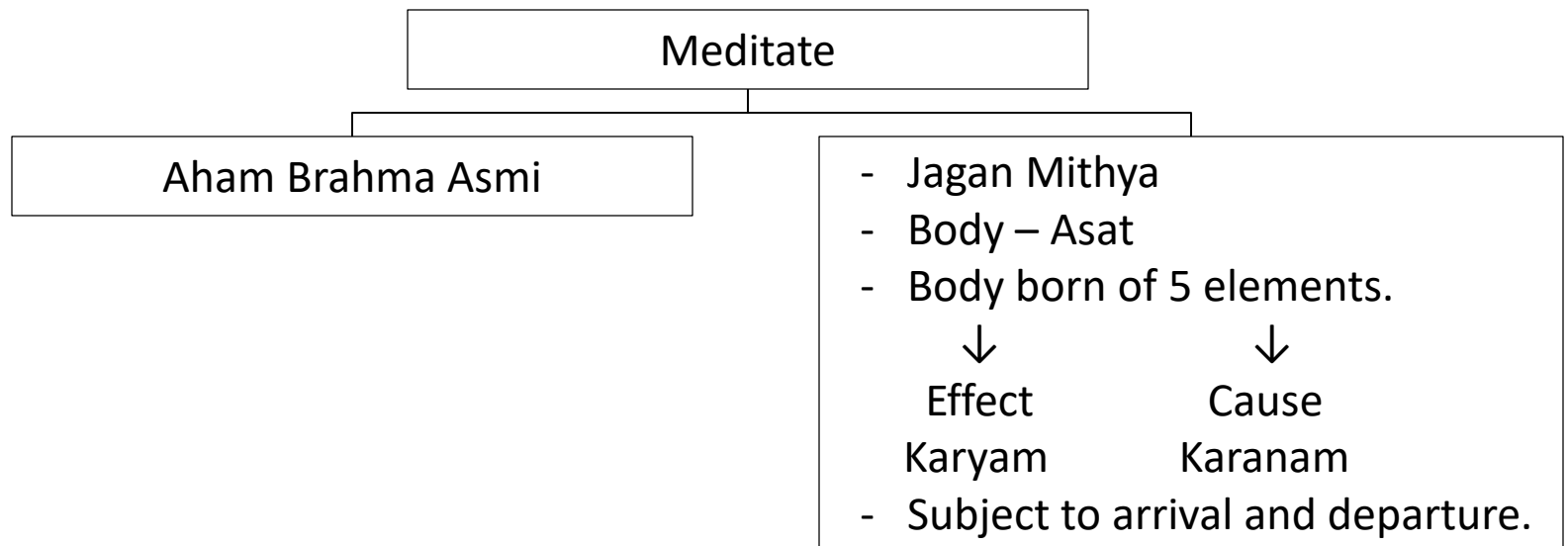
Gita : 

यथा दीपो निवातस्थः
नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य
युञ्जतो योगमात्मनः ॥ ६-१९ ॥

yathā dīpō nivāasthah
nēṅgatē sōpamā smṛtā |
yōginō yatacittasya
yuñjatō yōgamātmanah || 6-19 ||

As a lamp placed in a windless place does not flicker, is a simile used to describe the yogi of controlled mind, practising yoga of the Self (or absorbed in the yoga of the Self). [Chapter 6 – Verse 19]

- Mind does not waver like flame in windless place, steady flow of Vritti is Kumbaka Pranayama.
- In Vedantic meditation – 2 Vrittis involved.



- Jnani does not reject arrival of Body, Old Age, Death, teeth failure, hair going, wrinkles coming...
- All accepted as features of Anatma Prapancha, Prakrti, Nature of Mithya Prapancha = Vedantic Meditation not only Aham Brahma Asmi.
- Asti, Jayate.... Vinashyati Jagat.
- Uncomfortable situations brought about by Desha, Kala, Prarabdha.
- I can't stop these 3 factors in Creation.
- Jagan Mithyatva Darshanam should be practiced more often than Aham Brahma Asmi because World like Tiger always standing in front.
- Jagan Mithyatva Nishchaya more important = Bahya Kumbaka Pranayama.

a) Ayam Chapi Prabhuddhanam :

- This Pranayama Nididhyasanam for advanced students of Vedanta.
- For beginners Ashtanga Yoga.

- **Only with Sravanam and Mananam, conviction comes.**
- **Meditation for Assimilation, it can't give conviction.**
- **Conviction requires intellectual exercise of Reasoning.**

- Meditation for assimilation, internalisation of convinced idea.
- Prabhudhanam – one who has gone through Sravanam and Mananam.
- No intellectual problem.
- Problem only at emotional, mind level.
- Nididhyasanam tackles intellectual problem.
- For Ajnani's for integration of personality, before Vedantic Sravanam, Pranayama prescribed.

b) Ajnanam Ghranapidanam :

- For the ignorant, Pranayama is merely a torture, affliction of his Nose.

3 steps – 1 nostril and then
other nostril

Om Bhuhu.. Om Maha, Satyam

Om Tat Savitur.. Prachodayat

Om Matho Jyotito Rama

Puraka

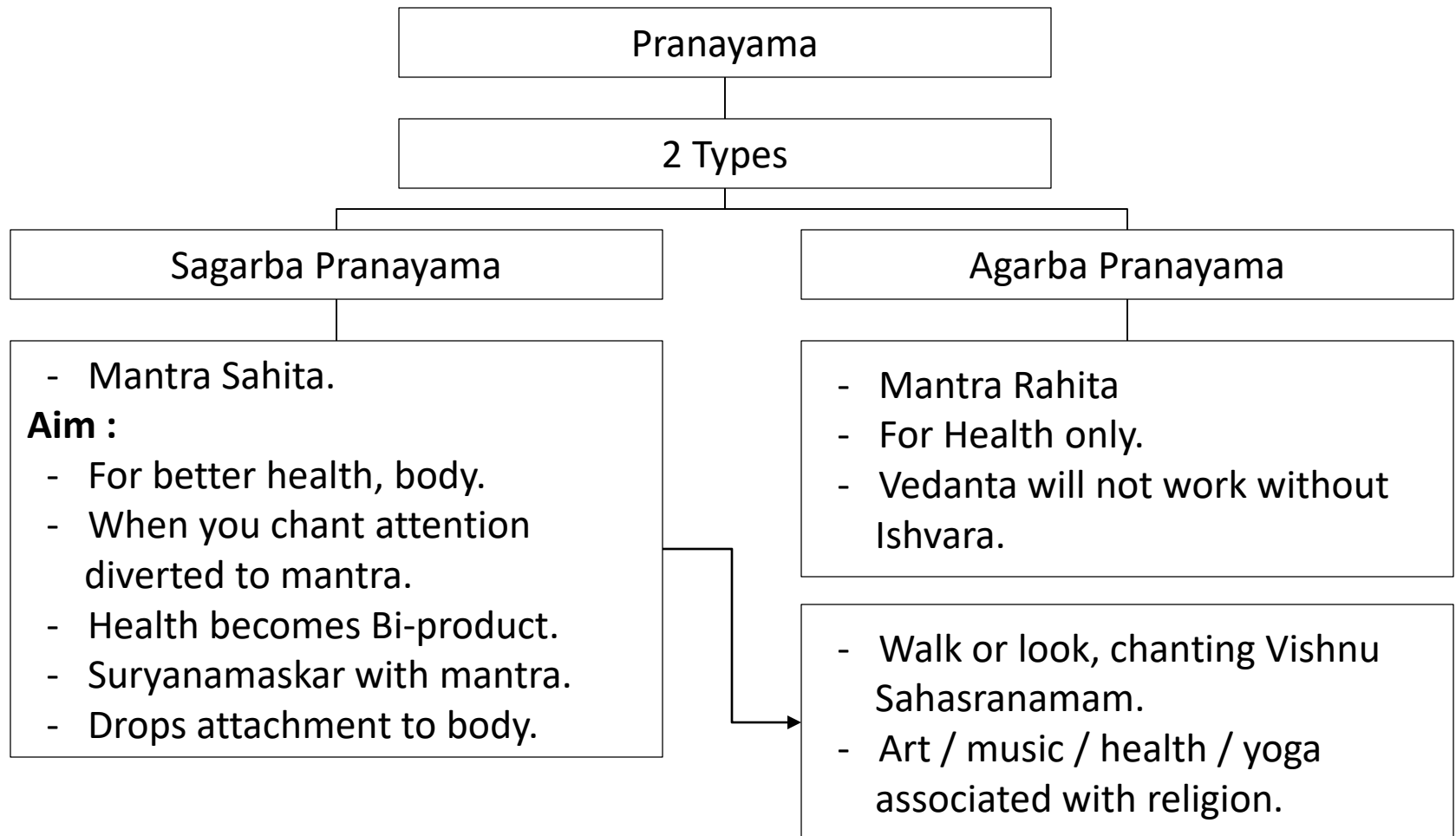
Kumbaka

Rechaka

- For Aham Brahma Asmi Vritti, no pressing of nose required.

For Beginners	For Advanced
- Yoga Shastra Pranayama	- Vigyana Veda Shastra Pranayama

- Pranayama quietens mind for concentration before Japa and Rituals.
- Why mantra used?



- Therefore Yoga Shastra Pranayama includes Pranayama Mantra also.
- Body is means, not an end in itself.

Verse 121 :

विषयेष्वात्मतां दृष्ट्वा मनसश्चिति मज्जनम् ।
प्रत्याहारः स विज्ञेयोऽभ्यसनीयो मुमुक्षुभिः ॥१२१॥

*viṣayеṣvātmatām dr̥ṣṭvā manasaściti majjanam,
pratyāhāraḥ sa vijñeyo'bhyaśanīyo mumukṣubhiḥ. (121)*

To dissolve the mind in the Consciousness knowing the expression of one's Self in all the objects is known as 'Pratyāhāra'. This should be practised by all the seekers diligently. [Verse 121].

12th Anga : Pratyahara

- Sensory withdrawal, regulation, control.
- Ahru Root – To withdraw,
To take towards oneself.
- Ahara – Bring food towards yourself.
- Prati – Ahara = Withdrawal of sense organs = “Damaha”.
- Kshama – Mano Nigraha.
- Damaha – Indriya Nigraha.
- Physical withdrawal in Yoga Shastra.

Vedanta :

- Seeing same object and turning away to its Root / Cause.


Wave 2 Visions

See Wave

- Physical withdrawl
- Yoga Shastra
- Initial stage concentrate on Nama, Rupa.
- Wave has only Verbal existence.

Seen as water

- Higher withdrawl
- Turn attention away from Nama Rupa to content, water.
- What exists is only water, rejection of wave, Mithyatva Nishchaya of wave.
- Rechaka Pranayama.
- Seeing wave as good as nonexistent.
- Pot as good as nonexistent.
- Abhasi Karanam.

Gita : 

यतो यतो निश्चरति
मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतद्
आत्मन्येव वशं नयेत् ॥ ६-२६ ॥

**yatō yatō niścarati
manaścañcalamasthiram |
tatastatō niyamyaitad
ātmanyēva vaśam nayēt || 6-26 ||**

From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it and bring it back under the control of the Self alone. [Chapter 6 – Verse 26]

- Bring back Mind to Atma again and again.
- Atma is essence of everything, turn attention to Satta, World becomes Nama, Rupa.
- If attached to World, it will attract and tempt.
- Realise Beauty, attraction of World is fleeting Nama Rupam.
- Satta alone is Atma, open eye Pratyahara.

a) Visayeshu Atmatam Drishtva :

- One should see in every object Satta, the very existence which is the only substance and reduce sense object to pithless, Nama Rupa, hollow, empty.
- I should not be tempted and fall for Nama Rupa, can't give joy, security, fulfilment.
- Appears to give, Moha, Delusion, power of Maya, to delude Mind.

Example :

- Horizon seemingly touches the earth...
- As I go further, it does not touch.
- Nama Rupa seems to give happiness and security.

1st time :

- New car, sofa, house – happy, after one year not aware of its existence, working to acquire next thing.
- Never gives Poornatvam – I was hoping to get. Why?
- What I have purchased is Nama Rupa not Satta.

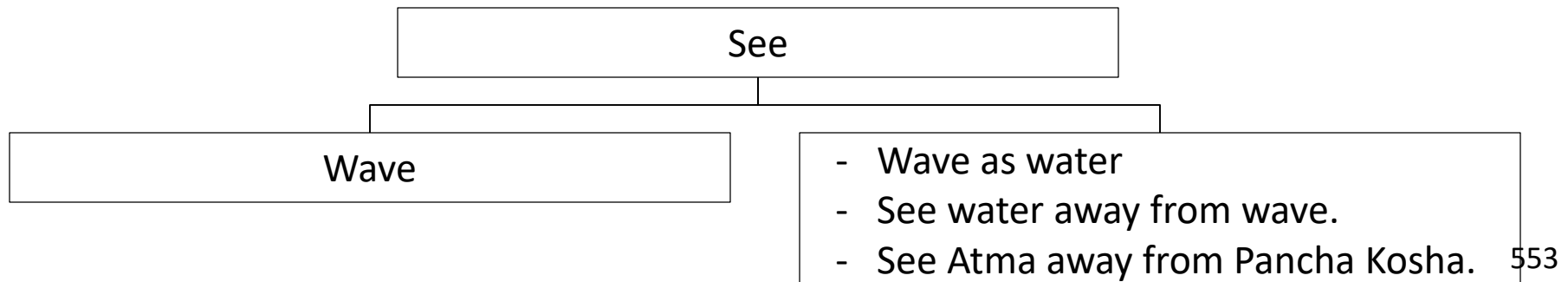
- How to purchase Satta?
- Need not purchase Satta, it is you, always with you.
- I am Satta, I will allow Nama Rupa Prapancha to float in me in Jagrat and Svapna and will discard it in Sushupti.
- I am not enamoured by floating Nama Rupa bubbles in front of me.

Example :

- Cardboard box, can't sit, keep in Golu.
- **Don't mentally sit on the World, use it.**
- Hoping to get Poornatvam security, fearlessness is mental sitting.
- This is Visayesva Atmanatam Drishtva.
- Seeing Atma in Vishaya and Vishaya as pithless, Nama Rupa.

b) Manasa Citi Mahhanam :

- Absorbing Mind in Chaitanyam, Sat principle.
- Majjanam, immersing.
- For absorbing Mind in Brahman, need not close eye.



- Atma inside Annamaya, Pranamaya, Manomaya, Vijnanamaya, Anandamaya is beginning LKG stage.
- Later, Atma is very Existence principle which I experience with every Nama Rupa.
- Mike is..., experience of isness, is experience of Brahman.
- Turning attention towards Chit is Pratyahara, withdrawal from Vishaya.
- Absorption in Atma is withdrawal from Vishaya.

c) Saha Abhyasaniya :

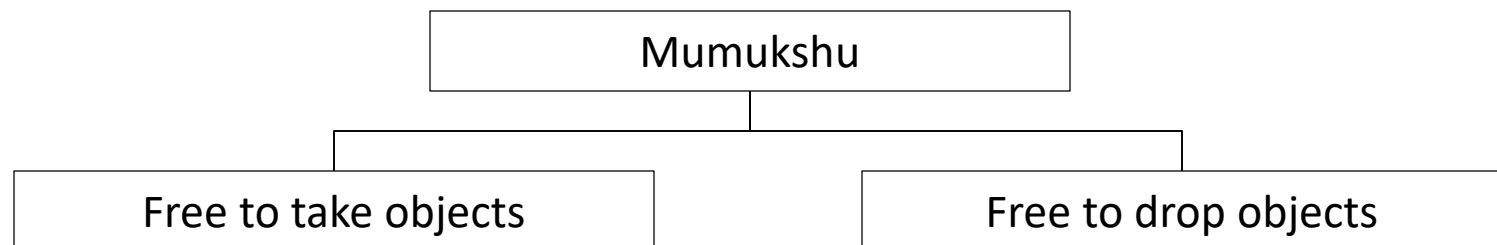
- That has to be practiced.

d) Saha Pratyahara Vijneyah :


- This is to be known as Pratyahara.
- Practiced by whom?

e) Mumukshubhih :

- If a person wants freedom from thraldom of sense objects.
- If I am enamoured by sense objects, I am under grip of sense objects, slave of sense objects.



- If you can't afford to lose any object, if it makes you upset, you are not holding object but object is holding you.
- You are in Bondage.
- Mumukshu is free with or without sense objects – House, car, wealth.
- This is Abhyasinah.
- Upto Brahma Loka, everything reduced to blade of Grass by Mumukshu.
- How long to practice Pratyahara?
- Practice not to get Punyam, Adrishta Phalam.
- Practice until Mind is no more under grip of World (Drishtam to oneself).
- Only I will know whether I am slave to objects.
- World too small to disturb me, Atma.
- Until I get Jnana Nishta (Sthitaprajna), Pratyahara has to be practiced.

Gita : 

एषा ब्राह्मी स्थितिः पार्थ
नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि
ब्रह्मनिर्वाणमृच्छति ॥ २-७२ ॥

**ēṣā brāhmī sthitiḥ pārtha
naināṃ prāpya vimuhyati |
sthitvā'syāmantakālē'pi
brahmanirvāṇam ṛcchati || 2-72 ||**

This is the Brahmika state, O son of Prtha. Attaining this, none is deluded. Being established therein, even at the end of life, one attains to oneness with Brahman. [Chapter 2 – Verse 72]

यत्र यत्र मनो याति ब्रह्मणस्तत्र दर्शनात् ।
मनसो धारणं चैव धारणा सा परा मता ॥१२२॥

*yatra yatra mano yāti brahmaṇastatra darśanāt,
manaso dhāraṇaṁ caiva dhāraṇā sā parā matā. (122)*

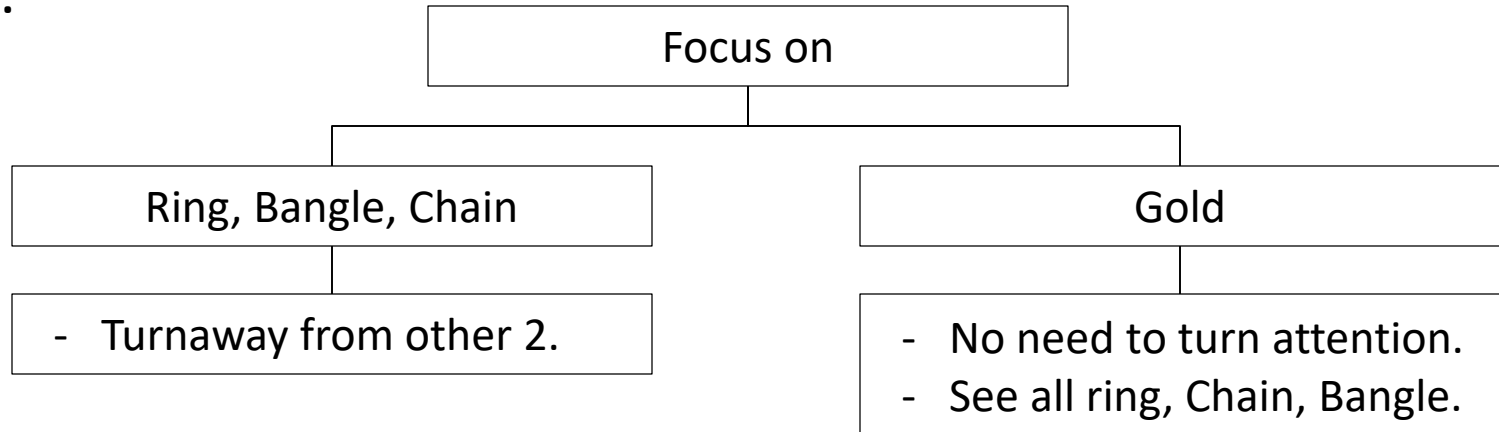
Having the vision of Brahman, on whatever object the mind may fall, to steady the mind there is known as 'Dhāranā' and this is the highest concentration. [Verse 122].

13th Limb : Dharana

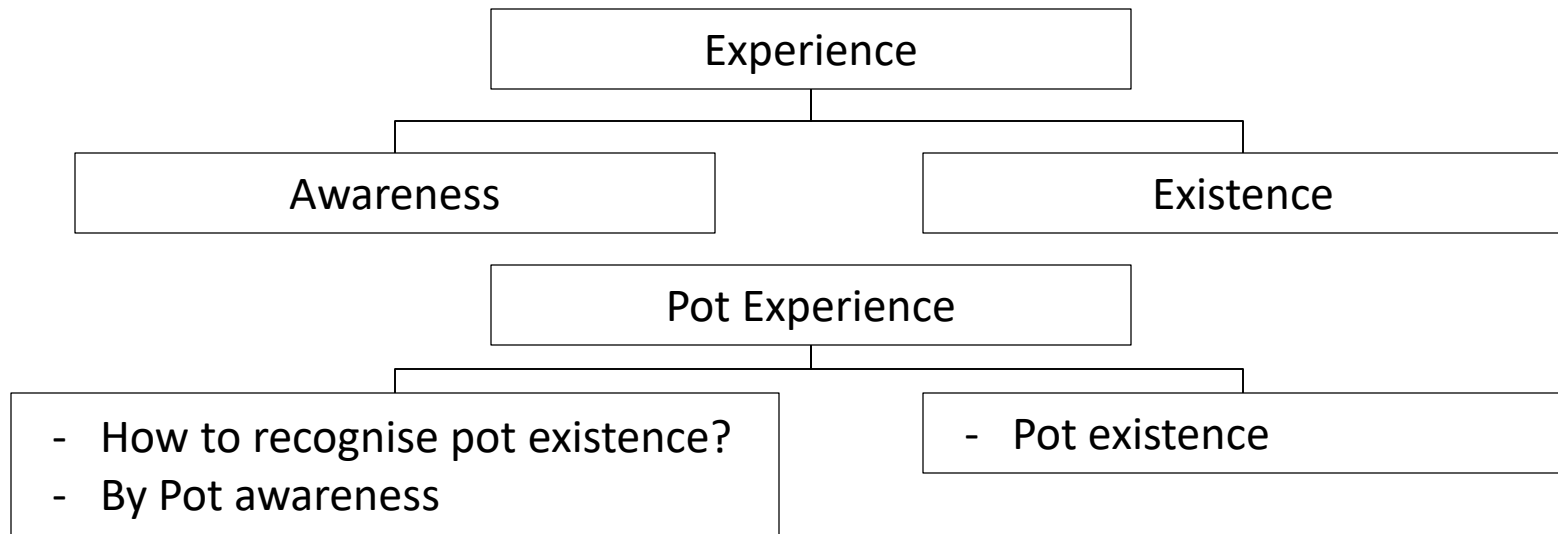
Focussing mind on any object	Retention of focussed condition
<ul style="list-style-type: none"> - Dharana - Go back and forward - Focussing 	<ul style="list-style-type: none"> - Dhyana - After clicking retention for length of time.

- Focussing on Vighraha, flame, Omkara involves turning away from other objects of World.
- Focussing on Brahman is not turning away from anything.

Example :



- If Brahman is one of the objects in Creation, have to turn attention.
- If Brahman sitting inside, have to remove all Koshas to look.
- Brahman is all-pervading.
- In every experience, 2 things are there.



- Moment you think of anything it is associated with awareness.
- In any experience, Sat Chit can't be avoided.

Objects	Threads
<ul style="list-style-type: none"> - Beads, body, finite. 	<ul style="list-style-type: none"> - Sat Chit Anantham is behind every bead, experience. - Not finite, infinite. - Inherent in all is the divine formless god principle.

- Focus Mind, need not withdraw from World

Gita: 

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्छिघ्नन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

a) Yatra Mano Yati, Tatra Bahmanaha Darshanaha :

- Wherever Mind goes, see Mind as Brahman.
- Vedanta Darshanam superior.

Dharana :

- Not sitting and seeing one object but it is constant Awareness inherent in all objects.
- Seeing Gold inherent in all Nama Rupa padarthas of Jagat.

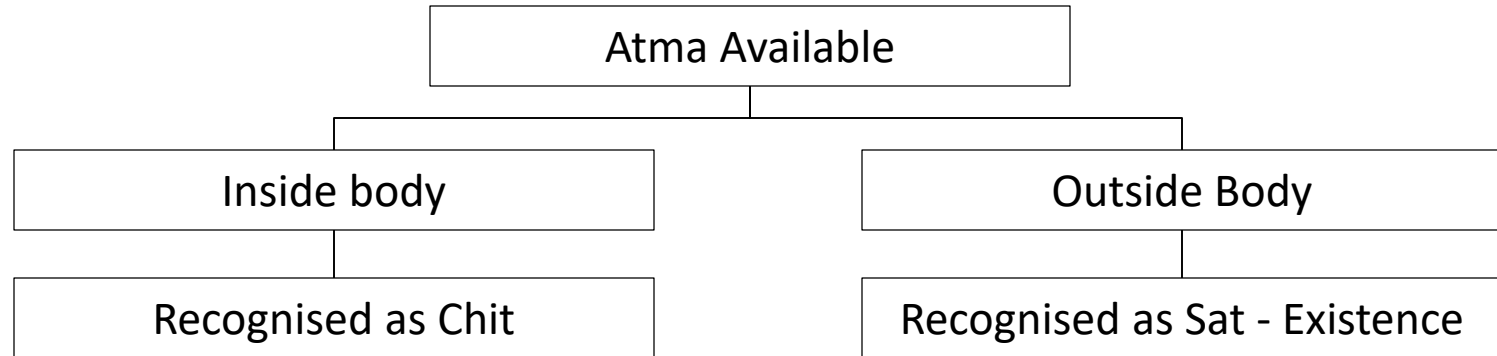
Revision :

Yoga :

- Focussing Mind on external object.

Vedanta :

- Same Dharana in Atma.
- No need to close eyes.



Verse 122 :

- In Pure Atma, no inside outside – Only w.r.t. Body/Mind in Jagrat – inside – outside.
- No need to turn Mind away from World.
- Wherever Mind goes, existence can be appreciated.
- What is other than Existence, is Mithya Nama Rupa.

Recognising	See
<ul style="list-style-type: none">- Awareness, existence.- Gold	<ul style="list-style-type: none">- Nama / Rupa Prapancha- Ring, Chain, Bangle

- This continuous recognition of Sat Chit Atma without break called Dharana.

ब्रह्मैवास्मीति सद्वृत्त्या निरालम्बतया स्थितिः ।
ध्यानशब्देन विख्याता परमानन्ददायिनी ॥१२३॥

*brahmaivāsmīti sadvṛtṭyā nirālambatayā sthitiḥ,
dhyānaśabdena vikhyātā paramānandadāyini. (123)*

By constant knowledge that 'I am Brahman', not to rest on anything for any support is known by the term 'Dhyāna' and this is the Bestower of supreme Bliss. [Verse 123].

14th Limb : Dhyanam

Yoga :

- Tatra Pratyaya Ekatmata – Dharana.
- Ekatmata – constant flow of one thought.
- Convergence of all thoughts.
- There are many thoughts, but all thoughts converging on one point alone.
- Pot, table, chair, not converging thoughts.

Convergent thoughts means:

- 1st thought – Pot thought
- 2nd thought – Pot thought
- 3rd thought – Pot thought



There are many thoughts



One object

Pratyayasya Ekatmata :

- Convergence of many thoughts in one object.

Yoga Shastra	Vedanta
<ul style="list-style-type: none">- External Object- Chakras	<ul style="list-style-type: none">- Flow of similar thoughts

a) Braheiva Asmi Iti Sthithi :

- Remain with Vritti.
- I am Brahman and Brahman alone.
- I can't be Body / Mind / Intellect.
- Aham Brahma Asmi steady Vritti, not displaced by any Vritti.
- It is thought with understanding.
- Entertaining thought without Knowledge will become Upasana.
- Invoke Vishnu on Shaligrama, imagination, Vritti.
- Turmeric powder as Ganapati.
- Vedantic Meditation – Not Visualization, imagination, but know it as a fact like a table, clock, chair.
- Aham Brahma Asmi not series of conditioning, visualization, self hypnosis or Upasana.
- Invoking Knowledge previously gained by Sravanam and Mananam.

b) Sad Vritya :

- Fact for me.

c) Niralambataya Sthitih :

- Without any Alamba – Vishaya.
- Without thinking of any object, to the exclusion of all other objects including Body and Mind.
- Nirvishayataya – Bahya Vishaya Rahitaya, Sad Vrittaya Sthithi, remain for length of time, so that it sinks into the personality.

d) Dhyana Shabdena Vikhyata :

- Above called Vedantic Meditation.
- What is the Advantage of this Vritti?

e) Paramananda Dayini :

- Gives great Ananda.
- We are owning up our intrinsic Ananda.

Example :

- See Blind, deaf and begin to suddenly appreciate own eyes, which was always there, sudden Realisation gives Ananda, never turned to physical Poornatvam.
- Extend this to spiritual Poornatvam.
- Bring spiritual Poornatvam by Aham Brahma Asmi Vritti, which always was there.

Example :

- Nasiruddin Mullah grabs a handbag and returns to owner. Owner gets Ananda discovers Ananda always was there, never recognised.
- Knowledge does not give Ananda, makes me aware of Poornatvam which was already in the Mind.
- Agyanam – is the Mulla. If Ananda comes from outside, after Meditation will go back.
- Owning of Ananda is owning of Poornatvam.
- It is giver of Poornatvam.
- If I Meditate, I have pair of legs, I am Poornaha.
- All who don't have – Apoorna.
- With Poornatvam, Ananda comes, which is there all the time but we don't recognise.
- We recognise Glory of Body in old Age when functions of organs weakened.
- In Good condition, don't consciously enjoy their presence.
- Mechanically utilise faculty.
- When we wait to enjoy, they are all gone.
- Like Health Meditation, it is Meditation of Poornatvam.

Verse 124 :

निर्विकारतया वृत्त्या ब्रह्माकारतया पुनः ।
वृत्तिविस्मरणं सम्यक् समाधिर्ज्ञानसञ्ज्ञकः ॥१२४ ॥

*nirvikāratayā vṛttyā brahmākāratayā punaḥ,
vṛttivismaraṇam samyak samādhirjñānasañjñakaḥ. (124)*

Because of one idea that everything is Brahman, to have no other modification and to dissolve all thoughts is known as 'samādhi' which is a state of mindlessness. [Verse 124].

15th Limb :

- Samadhi – Absorption, getting lost in Meditation.
- Both Dhyanam and Samadhi has Vritti Pravaha, thoughts flow exists.
- No difference in Nature of Dhyanam and Samadhi.

Dhyanam	Samadhi
<ul style="list-style-type: none">- With effort- Example : Learner of car driving.- Deliberate involvement.	<ul style="list-style-type: none">- Effortless- Example : Race car driver- Mechanical

- All Vritti's correspond to Brahman.
- Aham Brahma Asmi, Poornaha Asmi, Shantaha, Niravayava, Shudha, Asangha, Nirvikara Asmi.
- We have freedom to use any word.

Japa	Nididhyasanam
<ul style="list-style-type: none"> - Om Nama Shivaya 	<ul style="list-style-type: none"> - Not Rigid in same words - Mind let loose - Sarva Adhishtana Asmi, Nirvikalpa Asmi. - Sharira, Prapancha, Vishaya Dhyanam as Mithya. - Get lost in thought.

- Normally, we all experience Samadhi in worries of office, family, business.
- Dhyatru – Dhyana – Dhyeya.
- Paritajya Kramat Dhyeyaika Gocharam.
- I am not Meditator – Dhyata.
- I am meditating – Dhyanam Process forgotten.
- Only Dhyeyam object of Meditation alone remains, not absent but lost sight of .

a) Vritti Vismaranam Samyak :

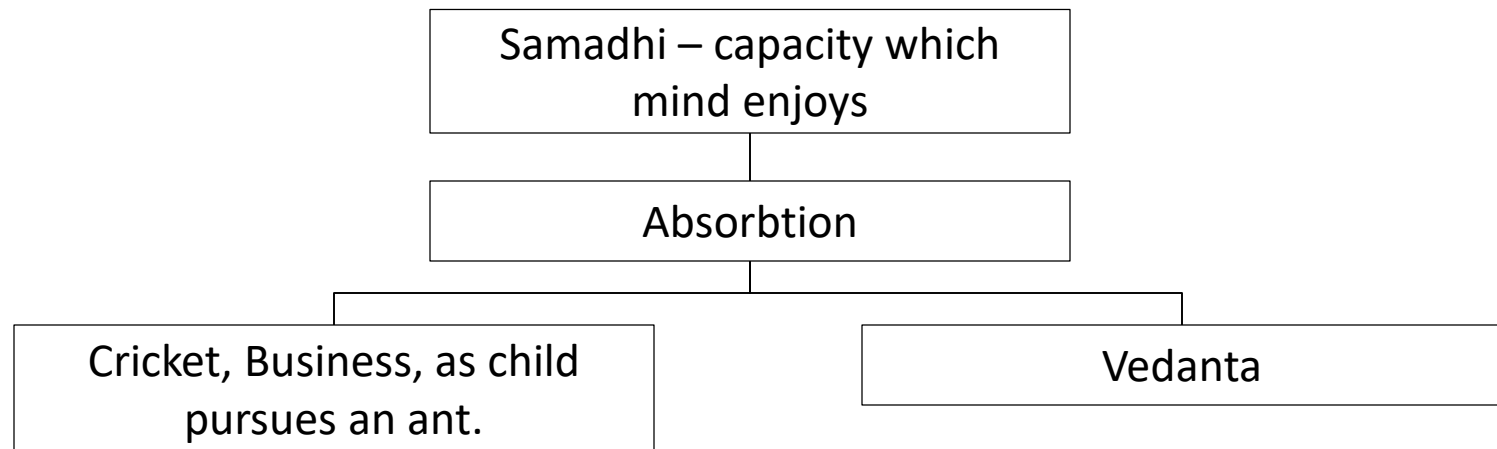
- Mindlessness, forgetfulness of every Vritti, I am sitting in Meditation and getting totally absorbed in object of Meditation.
- Getting lost in thought is not a conscious job.... just happens.
- Initially worry, conscious job, don't plan to get lost.
- Conscious planning is thinking of something.

- Samadhi is not deliberate practice, no agenda for Samadhi.
- Deliberate practice is in Dhyanam.
- Samadhi not compulsory for Moksha.
- It is only a possible consequence of Dhyanam.
- **Example :**

Getting absorbed in a book (it happens) versus reading a book.

- Jnani can happily enjoy Jeevan Mukti, Videha Mukti, without going to Samadhi even once.
- Sravanam, Mananam, Nididhyasanam is required.
- Total forgetfulness + Total Absorption = Samadhi.

b) Jnana Samyakaha – called Jnana Samadhi.



- Natural capacity.

Yoga Shastra :

- Total suspension of all thoughts by Pranayama and 7 other limbs.
- Chitta Vritti Nirodha, train Mind to be still, blank, reduces metabolism (Polar bear – 6 months).
- Yogi by training goes to hibernation, called Jadah Samadhi, Andah Samadhi, feat like a Gymnast...
- Jnana Samadhi different than Yoga Samadhi.
- Shankara concludes 15 limbed Nididhyasanam in Verse 124.

इमञ्चाकृत्रिमानन्दं तावत्साधु समभ्यसेत् ।
वश्यो यावत्क्षणात्पुंसः प्रयुक्तः सन् भवेत्स्वयम् ॥१२५॥

*imñcākṛtrimānandaṁ tāvatsādhu samabhyaset,
vaśyo yāvatkṣaṇātpuṁsaḥ prayuktaḥ saṁ bhavetsvayam. (125)*

This, one should practise constantly, until one gets full control over oneself, and thus will be able to enter into that Blemishless Bliss, in an instant, at will. [Verse 125].

- All seekers should practice this Nididhyasanam.

a) Imam Sam Abhyaset :

- This Nididhyasanam one should necessarily practice.

b) Sadhu :

- With will, commitment, sincerity.

c) Akrtram Ananandaha :

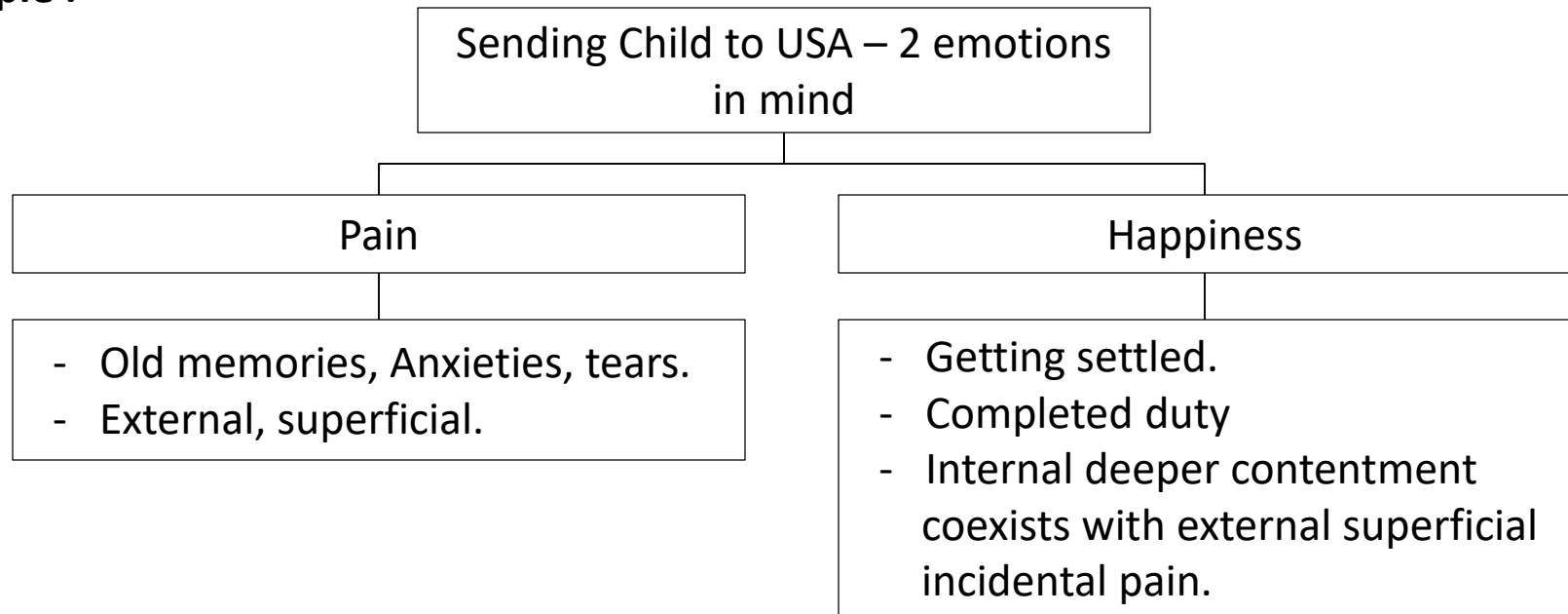
- New title given to Nididhyasanam.

Ananda :

- Joy, contentment, Poornatvam, sense of satisfaction.
- Not momentary experiential pleasure.
- Aham Poornaha Asmi.
- There are defects in Ananda at Anatma level, favourable, unfavourable conditions come due to Desha, Kala, Prarabda.

- Thank God, I am Poorna Atma.
- This awareness gives constant satisfaction even when things are not favourable.

Example :



- Once Knowledge is there, superficially unfavourable conditions, sickness, death, may be there, but deep inner contentment, Poornata which does not depend on external factors but on myself is there.
- Contentment not because of money, grandchild but contentment of Atma

Atma :

- Akrutu-Manaha – Natural.
- Krutum – Artificial pleasure due to external factor.

- Krutena Ananda, depends on conditions, conditions gone, pleasure gone.
- Sensuous pleasures, job pleasure, wealth pleasure are artificial pleasures, Krutena Ananda.
- Here Akrutena Ananada, Ananda born out of recognition of fact – I am Poornaha all the time.
- Self, Atma centred contentment, not world centred.
- Natural, intrinsic, innate Ananda, contentment.

Gita : 

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

Positive language :

- Svarupa, Svabavika Ananda – Name of Nididhyasanam.
- In Nididhyasanam, you gain Svarupa Ananda.

Example :

- I am happy, I have eyes, body, can walk, talk, not any external possession.

- I am wealthy because I own a body.
- Sthula Sharira Ananda here.
- Vedanta goes deeper, Atma Ananda.
- One has to practice Nididhyasanam – Akruta Ananda, meditate on Body, Atma, you can enjoy happiness.
- In Nididhyasanam, invoke our own Poornatvam and owning up Ananda.

d) Sadhu Ham Abhyaset :

- Practice - How long?

e) Yavat Pashyaha :

- Until it becomes spontaneous, effortless, natural.
- Aham Brahma Asmi – said without jerk in Mind.
- Are you human, body – before natural.

f) Vashyaha Bavati :

- Natural.
- How do you know, I have reached state of spontaneity? Test?

g) Purusha Prayktena San Kshanat Bavati :

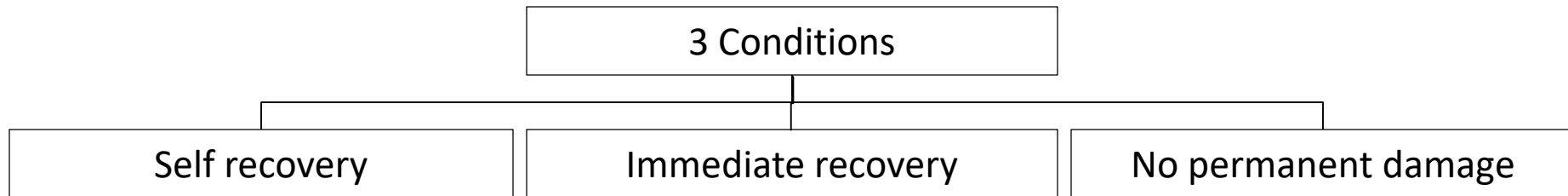
- Ananda should happen naturally, instantaneously.
- Whenever he invokes this knowledge – Poornatvam.
- Kshanat Anandaha Bavati, Truptat Bavati – Instantaneous.

- Contentment, fulfilment, Shanti, Trupti, Prayuktah San, moment knowledge invoked
- In greatest crises, must be able to invoke knowledge and see crisis as Drama in Anatma level and see himself as Adhistana which is not affected.
- Capacity to switch from crisis to Shanti, from disturbance to peace is by invoking Knowledge – Aham Brahma Asmi, Shanto, Trupto Asmi.
- Knowledge is Knowledge when available at your disposal at all times.
- No need to say – Aham Brahma Asmi while watching cartoons.
- Certain situations invoke sorrow, inferiority complex, jealousy, sadness in me, Samsari status rises.
- Eating, walking, jogging, not Samsari.
- Money lost, death, Samsaritam comes, my life miserable, Why born?
- Knowledge should arise at those sorrowful times, at Anatma level can't stop Prarabda.
- I am Atma, not affected by Prarabda, Knowledge available due to Jnana Nishta.
- Jnanis also have Anger, sorrow but have crocin Knowledge tablet.
- Immunity system powerful, self recovery capacity.
- No need to rush to Astrologer, Lord, Swamy, has Knowledge for all emotional problems to live life happily, called Jnana Nishta.

h) Pumsaha Svayam Kshanat Bavet :

- Enters into blemishless bliss in an instant, at will.
- Health – Not freedom from sickness, no ideal body, which will not get cold.

- Only statue will not catch cold.
- I have my own immunity to fight disease, recover from disease, without permanent damage.



- Jnani's Mind has self immunity system without mental damage called Jnana Nishta.
- Jnani also reacts to situations but has immunity of Atma Jnanam, Kavacham, shock Absorber for all emotional problems.

ततः साधननिर्मुक्तः सिद्धो भवति योगिराट् ।
तत्स्वरूपं न चैतस्य विषयो मनसो गिराम् ॥१२६ ॥

tataḥ sādhananirmuktaḥ siddho bhavati yogirāṭ,
tatsvarūpaṁ na caitasya viṣayo manaso girām. (126)

Then such a person, the master of all yogis becomes perfect, devoid of any more further practices. The nature of such a person cannot be an object either for the mind or for the speech. [Verse 126].

a) Tataha, Jnana Nishta, Sthitha Pragnya Anantaram Sadhana Nirmuktaha :

- Having made this Knowledge spontaneous, he is free from, gone beyond all Sadhanas including Nididhyasanam.
- Therefore, not called Sadhaka but Siddha.
- Sadhaka is one who practices Sadhana.

b) Siddha Bavati :

- New title of Jnani.
- Not man of miracles.
- Greatest miracle, gained self knowledge.
- All miracles, Mithya, worthless, perishable, useless, jealousy causing, belong to Anatma plane, work in Anatma plane only.
- The best miracle is converting Samsari I into Mukta I, Anatma I to Atma I, Mortal I into Immortal I.

- If Knowledge gained in life, life successful.
- If not gained, all other gains meaningless, perishable.

Shankara :

- Tat Kim? Tat Kim? 10 Verses
- Vannir Jagdu, Mehira Pan, Eka Svadme...
- If I can eat fire, lift Himalayas, fly in Air, so what, still Samsari.
- One with Knowledge is not Man of Miracles.

c) Yogirat :

- Yogi Raja – King of Yogis – Sthirapragya (Gita Chapter 2), Gunateeta (Gita Chapter 14), Parabakta (Gita Chapter 12).
- What type of Mind a Jnani enjoys?
- Nobody can understand.
- Jnani's Mind can be understood only by a Jnani, no other person can know the state of Jnani.
- Jnani enjoys fulfilment, Shanti.
- No other person can talk about it.

Revision :

Verse 124 :

- Nididhyasanam concluded, 15 steps, limbs.
- Benefit of Nididhyasanam is assimilation of Vedantic teaching.
- Meditation not meant for Moksha or Jnanam.
- Moksha is not result of anything. It is eternally established fact.
- Meditation not for new exotic experience.
- All experiences are objects, belonging to Mithya field.
- Subject to time and space, nothing to do with Atma Jnanam.
- Meditation is purely meant for assimilation, change in my response to situations I face in life.
- Changed response is benefit of Vedantic Meditation.
- Transformation of perspective of World and Myself.

Gita : What type of transformation?

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē ॥ 2-55 ॥

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55] 576



दुःखेष्वनुद्विग्नमनाः
सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ
sukhēṣu vigataspr̥haḥ |
vītarāgabhayakrōdhaḥ
sthitadhīrmunirucyatē || 2-56 ||

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of stead Wisdom. [Chapter 2 – Verse 56]

यः सर्वत्रानभिस्नेह
स्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि
तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५७ ॥

yaḥ sarvatrānabhisnēhaḥ
tat tat prāpya śubhāśubham |
nābhinandati na dvēṣṭi
tasya prajñā pratiṣṭhitā || 2-57 ||

He, who is every where without attachment, on meeting with anything good or bad, who neither rejoices nor hates, his wisdom is fixed. [Chapter 2 – Verse 57]

यदा संहरते चायं
कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यः
स्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५८ ॥

yadā saṁharatē cāyaṁ
kūrmō'ṅgānīva sarvaśaḥ |
indriyāṇīndriyārthē'bhyah
tasya prajñā pratiṣṭhitā || 2-58 ||

When like the tortoise, which withdraws its limbs from all sides, he withdraws his senses from the sense objects, then his wisdom becomes steady. [Chapter 2 – Verse 58]



विषया विनिवर्तन्ते
निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य
परं दृष्ट्वा निवर्तते ॥ २-५९ ॥

viṣayā vinivartantē
nirāhārasya dēhinaḥ ।
rasavarjaṃ rasō'pyasya
paraṃ dṛṣṭvā nivartatē ॥ 2-59 ॥

The objects of the senses turn away from the abstinent man leaving the longing (behind); but his longing also leaves him upon seeing the Supreme. [Chapter 2 – Verse 59]

तस्माद्यस्य महाबाहो
निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्य
तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६८ ॥

tasmādyasya mahābāhō
nigṛhītāni sarvaśaḥ ।
indriyāṇīndriyārthēbhyah
tasya prajñā pratiṣṭhitā ॥ 2-68 ॥

Therefore, O mighty-armed, his knowledge is steady whose senses are completely restrained from sense objects. [Chapter 2 – Verse 68]

या निशा सर्वभूतानां
तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि
सा निशा पश्यतो मुनेः ॥ २-६९ ॥

yā niśā sarvabhūtānām
tasyām jāgarti saṃyamī ।
yasyām jāgrati bhūtāni
sā niśā paśyatō munēḥ ॥ 2-69 ॥

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]



आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ २-७० ॥

āpūryamāṇamacalapratīṣṭham
samudramāpaḥ praviśanti yadvat |
tadvatkāmā yaṁ praviśanti sarvā
sa śāntimāpnōti na kāmakāmī || 2-70 ||

He (Man of Perfection) attains peace into whom all desires enter as waters enter the ocean, which filled from all sides, remains unmoved, but not the desirer of desires. [Chapter 2 – Verse 70]

विहाय कामान्यः सर्वान्
पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः
स शान्तिमधिगच्छति ॥ २-७१ ॥

vihāya kāmān yaḥ sarvān
pumāṁścarati niḥspṛhaḥ |
nirmamō nirahaṅkāraḥ
sa śāntim adhigacchati || 2-71 ||

That man attains peace who, abandoning all desires, moves about without longing, without the sense of ‘I-ness’ and my-ness’. [Chapter 2 – Verse 71]

- 17 verses on Sthitaprajna.

Gita : Chapter 12 – Para Bakta



अद्वेष्टा सर्वभूतानां
मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः
समदुःखसुखः क्षमी ॥ १२.१३ ॥

advēṣṭā sarvabhūtānām
maitraḥ karuṇa ēva ca |
nirmamō nirahaṅkāraḥ
samaduḥkhasukhaḥ kṣamī || 12.13 ||



He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving.... [Chapter 12 – Verse 13]

सन्तुष्टः सततं योगी
यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिः
यो मद्भक्तः स मे प्रियः ॥ १२.१४ ॥

**santuṣṭaḥ satataṁ yōgī
yatātmā dṛḍhaniścayaḥ |
mayyarpitamanōbuddhiḥ
yō madbhaktaḥ sa mē priyaḥ || 12.14 ||**

Ever content, steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect dedicated to Me, he, My devotee, is dear to me. [Chapter 12 – Verse 14]

यस्मान्नोद्विजते लोकः
लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैः
मुक्तो यः स च मे प्रियः ॥ १२.१५ ॥

**yasmānnōdvijatē lōkaḥ
lōkānnōdvijatē ca yaḥ |
harṣāmarṣabhayōdvēgaiḥ
muktō yaḥ sa ca mē priyaḥ || 12.15 ||**

He by whom the world is not agitated (affected), and who cannot be agitated by the world, who is freed from joy, envy, fear, and anxiety – he is dear to Me. [Chapter 12 – Verse 15]

अनपेक्षः शुचिर्दक्षः
उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी
यो मद्भक्तः स मे प्रियः ॥ १२.१६ ॥

**anapēkṣaḥ śucirdakṣaḥ
udāsīnō gatavyathaḥ |
sarvārambhaparityāgī
yō madbhaktaḥ sa mē priyaḥ || 12.16 ||**



He who is free from wants, pure, alert, unconcerned, untroubled, renouncing all undertakings (or commencements) – he who is (thus) devoted to Me, is dear to Me. [Chapter 12 – Verse 16]

यो न हृष्यति न द्वेष्टि
न शोचति न काङ्क्षति।
शुभाशुभपरित्यागी
भक्तिमान्यः स मे प्रियः ॥ १२.१७ ॥

yō na hr̥ṣyati na dvēṣṭi
na śōcati na kāṅkṣati |
śubhāśubhaparityāgī
bhaktimān yaḥ sa mē priyaḥ || 12.17 ||

He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, full of devotion, is dear to Me. [Chapter 12 – Verse 17]

समः शत्रौ च मित्रे च
तथा मानापमानयोः।
शीतोष्णसुखदुःखेषु
समः सङ्गविवर्जितः ॥ १२.१८ ॥

samaḥ śatrau ca mitrē ca
tathā mānāpamānayoḥ |
śītōṣṇasukhaduḥkhēṣu
samaḥ saṅgavivarjitaḥ || 12.18 ||

He who is the same to foe and friend, and also in honour and dishonour, who is the same in cold and heat and in pleasure and pain, who is free from attachment.... [Chapter 12 – Verse 18]

तुल्यनिन्दास्तुतिर्मौनी
सन्तुष्टो येन केनचित्।
अनिकेतः स्थिरमतिः
भक्तिमान्मे प्रियो नरः ॥ १२.१९ ॥

tulyanindāstutirmaunī
santuṣṭō yēna kēnacit |
anikētaḥ sthirāmatih
bhaktimān mē priyō naraḥ || 12.19 ||

To whom censure and praise are equal, who is silent, content with anything, homeless, steady-minded, full of devotion – that man is dear to Me. [Chapter 12 – Verse 19]

Gita : Chapter 14 – Gunateeta Portion



श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च
मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि
न निवृत्तानि काङ्क्षति ॥ १४-२२ ॥

śrībhagavānuvāca
prakāśaṃ ca pravṛttiṃ ca
mōhamēva ca pāṇḍava ।
ta dvēṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati ॥ 14-22 ॥

The Blessed Lord said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 – Verse 22]

उदासीनवदासीनो
गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येवं
योऽवतिष्ठति नेङ्गते ॥ १४-२३ ॥

udāsīnavadāsīnō
guṇairyo na vicālyatē ।
guṇā vartanta ityēva
yō'avatiṣṭhati nēṅgatē ॥ 14-23 ॥

He who, seated like one unconcerned, is not moved by the ‘Gunas’ who, knowing that the ‘Gunas’ operate, is self-centred and swerves not. [Chapter 2 – Verse 23]



समदुःखसुखः स्वस्थः
समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस
तुल्यनिन्दात्मसंस्तुतिः ॥ १४-२४ ॥

samaduḥkhasukhaḥ svasthaḥ
samalōṣṭāśmakāñcanaḥ |
tulyapriyāpriyō dhīras
tulyanindātmasaṁstutiḥ || 14-24 ||

Alike in pleasure and pain ; who dwells in the Self ; to whom a clod of earth, a precious stone, and gold are alike ; to whom the dear and the not-dear are the same ; firm ; the same in censure and self-praise....
[Chapter 14 – Verse 24]


मानापमानयोस्तुल्यस
तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी
गुणातीतः स उच्यते ॥ १४-२५ ॥

mānāpamānayōstulyas
tulyō mitrāripakṣayōḥ |
sarvārambhaparityāgī
guṇātītaḥ sa ucyatē || 14-25 ||

The same in honour and dishonour ; the same to friend and foe ; abandoning all undertakings – he is said to have crossed beyond the Gunas. [Chapter 14 – Verse 25]

- These describe transformation in personality, no physical transformation.
- Transformation in the way we see Akrutma Ananda – in Verse 125.
- Ananda = sense of fulfilment perspective of myself.
- How do I look at myself?
- What is my own self judgement?

- World may think – we are great, wealthy, successful.
- How world looks at us does not matter.
- Do I look at myself as self sufficient, fulfilled, complete person, not dependent on external factors, then it is natural Anandam.
- Akrttatmanam – Natural.
- Krtuhu – conditional, artificial.
- Fine if someone loves me.
- I judge myself in the eyes of other people, artificial Ananda – Krutrt Ananda.
- I judge myself with my own internal eye of wisdom – Shantaha, Atma Ratihi.

Gita : 

यस्त्वात्मरतिरेव स्याद
आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्ट
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

**yastvātmaratirēva syād
ātmatṛptaśca mānavaḥ |
ātmanyēva ca santuṣṭaḥ
tasya kāryaṃ na vidyatē ||3-17||**

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

- Ananda = Poornatvam.
- Once a person enjoys Poornatvam, he has no more Sadhana, no more Sadhaka – but Siddha.

- How long should I meditate on Aham Brahma Asmi?
- Till it is a natural fact for me, then need not repeat.
- Don't whisper to someone in the ear, you are human, eternally available fact, unless someone scolds you as a donkey and you try to confirm by seeing yourself in a mirror.
- Aham Brahma Asmi valid till it becomes irrefutable fact for me, thereafter irrelevant.

Verse 126 :

a) Tataha Sadhana Nirmuktaha :

- He is free from Samsara and Sadhanas, which are within Samsara.
- Sadhana not in Mukti.
- If Sadhana part of Mukti, will be eternal Sadhaka.
- Want freedom from all Sadhana, Mukti.
- Na Shastra, Na Shishya, Na Guru.
- Guru and Shishya as person and Shastra teaching falls within Samsara.
- Moksha is going beyond Guru, Shishya, Shastram which are all bondages.

Example :

- Thorn used to remove thorn and then thrown away.

Shastra :

- Use me to fall at your own lap and throw me away.

Journey :

i) Holding to World – Tragedy

- Run to God to save me, drop World inside + outside and go to God.

ii) God sends me to Guru

- Holding to me will be permanent. Bakta, Dvaitam, not Mukta.
- Bakta should transform to Mukta status.

iii) Guru gives Shastram :

- Hold to Shastram during Sravanam, Mananam and Nididhyasanam.

Shastram :

- I am a Mirror. By looking at me fall back to your real true self.
- I fall on my own lap, depend on myself, stand on my own feet.
- Remove World, as separate object, God as separate person, Shastras as separate.
- I am not holding Guru, God, Shastra as a supporting factor but with the Knowledge that I am the substratum Adhishtanam on which Guru, Shastra, God Nama Rupas stand.
- None separate from me Atma.
- I should be with them as a non-separate entity, not as a weakling holding on to them as support.
- Sadhana Nirmuktaha.
- Guru cuts out of all things and beings, leaves 3 tufts – Shastra, Guru, Ishvara to hold on.

- Guru – Gives Knowledge, makes him independent, cuts off tufts also and makes them swim.

Example :

- Mother fish carries baby fish on the back and goes underneath.
- One day drops the baby and makes baby independent.
- Guru makes us independent.
- Dependent relationship is Samsara.
- Mutual love, compassion, comes from strength.

b) Person free from Sadhana Siddhi bavati, Yogirat Bavati

- Yogi here is Jnani, Jnana Raja not man of miracles, Brahmaavidwan Varishtaha (Mundak Upanishad)

c) Tatu Etasya Svarupam Na Caitasya, Vishayo Manaso Giram :

- Nature of such a Jnani can't be understood by ignorant people.

Attachment	Love
<ul style="list-style-type: none"> - Comes from weak mind. - Holds to other people. - Compassionate. - Both appear same. - With expectations, will I get anything. - Ajnani 	<ul style="list-style-type: none"> - Comes from strong mind. - Holds to other people - Compassionate. - Does not expect anything. - Jnanis

- Jnani alone knows what is unconditional love.
- What is Mind of a Jnani?

Gita : 

अद्वेष्टा सर्वभूतानां
मैत्रः करुण एव च।
निर्ममो निरहङ्कारः
समदुःखसुखः क्षमी ॥ १२.१३ ॥

**advēṣṭā sarvabhūtānām
maitraḥ karuṇa ēva ca |
nirmamō nirahaṅkāraḥ
samaduḥkhasukhaḥ kṣamī || 12.13 ||**

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving.... [Chapter 12 – Verse 13]

1st interpretation : Psychological

- Jnani's Mind alone knows Jnani.
- No one can conceive.

2nd Interpretation :

- Jnani has claimed himself to be Atma.
- I am not Body / Mind – Aham Brahma Asmi.
- Jnani = Brahman, Guru Sakshat Param Brahma.
- Jnani being Brahman can't be known through words and Mind.



यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vaco nivartante, aprapya manasa saha,
anandam brahmano vidvan, na bibheti kadacaneti,
tasyaisa eva sarira atma yah purvasya ॥ 1 ॥

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the pranamaya. Of this (pranamaya) the manomaya is the Self. [II – IV – 1]

- This is traditional interpretation.



समाधौ क्रियमाणे तु विघ्नान्यायान्ति वै बलात् ।
अनुसन्धानराहित्यमालस्यं भोगलालसम् ॥१२७॥

*samādhau kriyamāṇe tu vighnānyāyānti vai balāt,
anusandhānarāhityam-ālasyaṁ bhogalālasam. (127)*

लयस्तमश्च विक्षेपो रसास्वादश्च शून्यता ।
एवं यद्विघ्नबाहुल्यं त्याज्यं ब्रह्मविदा शनैः ॥१२८॥

*layastamaśca vikṣepo rasāsvādaśca śūnyatā,
evaṁ yadvighnabāhulyaṁ tyājyaṁ brahmaavidā śanaiḥ. (128)*

When a seeker is practising Samadhi thus, unavoidably there will be obstacles, namely, lack of consistency, inertia, desire for enjoyment, sleep, dullness, agitations, enjoying the joyful state, blankness and so on. A seeker after Brahman should reject and slowly get rid of the unavoidable obstacles. [Verse 127 and 128].

Verse 127 :

Dhyana Pratibandaha : Obstacles to Meditation

Jnana Vighnaya :

- Mandukya Upanishad - 4 Obstacles.
- Gita – Chapter 6 - 2 Obstacles.
- Shankara here - 8 Obstacles.

a) Samadhou Kriyamane Tu Balat :

- When Dhyanam, Nididhyasanam –Practiced, many obstacles forcibly come, inevitable, without our expectation, gate crash, no choice.

b) Vighnanya Yanti Vai Balat :

- Unavoidably there will be obstacles without our invitation.

I) Anusandhana Rahityam :

- Hesitation to enter into Meditation, like hesitation to dip into cold Ganga waters.
- Absence of dwelling upon object of Meditation.

II) Alasyam :

- Laziness, Postponement, Procrastination.

III) Bhogha Lalasam :

- Mind wants to enjoy sense pleasures, entertainment, doesn't want to sit quietly for a moment.
- Mind can't think of being alone.

Revision :

- 15 limbs of Nididhyasanam to own up ones Poornatvam, Natural fullness, Akrutama Anandam.

Akrutama Anandam	Krutama Anandam
a) Natural Ananda, Svaprupa Ananda.	a) Happy because of external object, person, situation – Artificially created by some means.
b) Experience Poornatvam	b) Experience Poornatvam

Akrutama Anandam	Krutama Anandam
<p>c) Happiness caused by Atma Jnanam.</p> <p>d) Negating our limitation, problems.</p> <p>e) Freedom, Moksha</p> <p>f) Natural owning up of divisionless existence, Atma, as Adhishtanam.</p> <p>g) I am one with Atma, my nature.</p> <p>h) Ever owning up a fact of divisionless Atma.</p> <p>i) Adhishtanam of Triputi is Atma, in sleep. Fact realised in Jagrat – my Svarupam.</p> <p>j) In permanent resolution of Triputi, Advaita Atma is owned.</p> <p>k) Permanent cure.</p> <p>l) Akrutma Ananda – Dvaitam Mithya, negated, Apoornatvam falsified.</p> <p>m) Own up Poornam Adah...</p>	<p>c) Happiness caused by stability in the mind due to artificial means outside.</p> <p>d) Forgetting our limitation, problems suppressed.</p> <p>e) Escapism, watch cricket, movie, walk.</p> <p>f) Temporary forgetfulness of division.</p> <p>g) I am one with object of happiness, in harmony.</p> <p>h) In Harmony, division forgotten – one music from 50 violinists.</p> <p>i) Temporary resolution of Pramata, Pramanam, Prameyam during Jagrat.</p> <p>j) In temporary resolution of Triputi, Advaitam is experienced.</p> <p>k) Dvaitam by passed not negated.</p> <ul style="list-style-type: none"> - Bypass surgery - Dvaitam comes again. <p>l) Krutma Ananda, is forgetfulness of Apoornatvam.</p> <p>m) Limited Jiva always.</p>

Akrutama Anandam	Krutama Anandam
n) N-Phalam – Jeevan Mukti. - Gita : Esham Brahmi sthithi.... [2-72] - No physical expression, deepest sense of Trupti, fulfilment, contentment. o) Eternal state of mind of Jnani.	n) May Jump up + down with Ananda, show physical expression. o) Temporary state of mind of Ajnani.

Shanti Mantra : 

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-meva-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

Gita : 

एषा ब्राह्मी स्थितिः पार्थ
नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि
ब्रह्मनिर्वाणमृच्छति ॥ २-७२ ॥

**ēṣā brāhmī sthitiḥ pārtha
naināṃ prāpya vimuhyati |
sthitvā'syāmantakālē'pi
brahmanirvāṇam ṛcchati || 2-72 ||**

This is the Brahmika state, O son of Prtha. Attaining this, none is deluded. Being established therein, even at the end of life, one attains to oneness with Brahman. [Chapter 2 – Verse 72]

Verse 128 : 5 obstacles

IV) Tamaha :

- Everybody's Mind covered by Sattva / Rajas / Tamas.
- Mind made of Prakrti, Maya, Matter.
- Maya constituted of 3 Gunas. Therefore every Mind will have 3 gunas. At one time, one Guna predominant, other 2 subservient – Chapter 14 – Gita.
- Sadhaka predominantly with Satvic Mind.
- All born with Tamo Guna Predominant.
- Karma Kanda is back breaking ritual to break – Tamo Guna to Rajo Guna.
- As embodiment of Tamo Guna, we avoid all activities.
- Remote controls, 3 day week, make us Tamo Guna predominant.
- Tamo Guna broken only by Karma, Rajo Guna.
- Don't prescribe Meditation for Tamo Guni, will sleep.
- Shastra begins with Karma Kanda not Upasana, Go to temple, do Pradakshinam, Physical devotion is journey from Tamo Guna to Rajo Guna.
- Rajas also Bondage, Shastra puts a break by Upasana, Bahir Mukha mind transforms to Antar Mukham.
- Upasana turns Rajo Mind into Satvic Mind.
- Sadhana Chatustaya Sampatti = Satvic Mind = Guna Brahmana.

सत्त्वात्सञ्जायते ज्ञानं
रजसो लोभ एव च ।
प्रमादमोहौ तमसो
भवतोऽज्ञानमेव च ॥ १४-१७ ॥

sattvātsañjāyatē jñānaṃ
rajasō lōbha ēva ca |
pramādamōhau tamasō
bhavatō'jñānamēva ca || 14-17 ||

Knowledge arises from Sattva, greed from Rajas, heedlessness, delusion and also ignorance arise from Tamas. [Chapter 14 – Verse 17]

- Satvic Mind alone can become Gunateeta.
- By birth one can be Kshatriya, Shudra, Vaishya, Jati Brahmana but one needs to become Guna Brahmana.
- One who does Nididhyasanam is predominantly Satvic, there will be times when Mind becomes Rajasic, Tamasic.
- Our whole life is governed by 3 Gunas of Prakrti and it is a natural fight to rise above them to enter the spiritual world.

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च
मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि
न निवृत्तानि काङ्क्षति ॥ १४-२२ ॥

śrībhagavānuvāca
prakāśaṃ ca pravṛttiṃ ca
mōhamēva ca pāṇḍava |
ta dvēṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati || 14-22 ||

The Blessed Lord said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 – Verse 22]

- Jnani looks at Mind objectively and accepts temporary bouts of Rajas, Tamas predominance like physical body goes through healthy, unhealthy conditions.
- Jnani accepts Guna fluctuations.

V) Layaha :

- Sleep or sleepiness.
- Saguna Dhyanam before Nididhyasanam will help in Nididhyasanam.
- Only object of Meditation changed.
- Previously Saguna Ishvara Dhyanam, now Nirguna.
- For Upasaka, Vedanta Dhyanam easier.
- Mind, Body not used to Meditation will send signal to sleep by habit.
- Body, Mind governed by habits.
- Getting up early is Universal problem.

VI) Vikshepa :

- Extrovertedness of Mind, doubly active during Meditation, problems not addressed before, remembered because Mind is relaxed.
- Scattering of Mind, wandering, roaming, restless Mind.

चञ्चलं हि मनः कृष्ण
प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये
वायोरिव सुदुष्करम् ॥ ६-३४ ॥

cañcalaṃ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham ।
tasyāhaṃ nigrahaṃ manyē
vāyōriva suduṣkaram ॥ 6-34 ॥

The mind verily is, O Kṛṣṇa, restless, turbulent, strong and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]

VII) Rasa Svadha :

- Enjoying comfort and pleasure of Mental quietitude, withdrawal.
- Asvadha : Getting addicted to Pleasure.
- Mistaking that as Atma Ananda.
- Any experiential pleasure, Anityam, not Atma Ananda.
- Any experience is state of Mind caused by certain conditions, withdrawn from activity and thoughts.
- Conditional pleasure enjoyed during Meditation.
- Become addicted, don't want fan to rotate, baby to cry, clock to tick, phone to ring.
- Experiential Ananda during Meditation is Pratibimba Ananda, Anandamaya Kosha.
- Priya (Happy), Moda (Happier), Pramoda (Happiest).
- Graded Experiential pleasure.

- Nature of Consciousness never experienced.
- Atma Ananda not experience of Triputi.
- What is meaning of Atma Ananda?
- Anantaha, Poornaha, limitless.
- It is owned up as my very Nature, not an experience.
- It is a matter of Knowledge. It does not come and go.
- Tendency to experience pleasure in Meditation is an obstacle, known as Rasa Svada.

VIII) Shunyata :

- Kashaya, Stabdhi Bava.
- Mind getting stunned, blankness of Mind.
- Not peaceful Mind but Mind which can't do anything.
- Crisis Mind, not able to think, not sleeping Mind, not Active, blankness, stunned condition.

Example :

- See Tiger at Door step, or elephant when you open door.
- Mind becomes like a pillar.
- Intense emotion, deep Raaga, Dvesha, Krodha, Bayam leads to Stabdhi Avastha.
- Sorrow gripped, can't pray.

4 main obstacles in Madukya Upanishad

Layaha

Vikshepa

Rasa Svadah

Kashaya

I) Layaha :

- Sleep in meditation because,

a) Nidra Sesha :

- Enough rest not given.

b) Bahu Ashana :

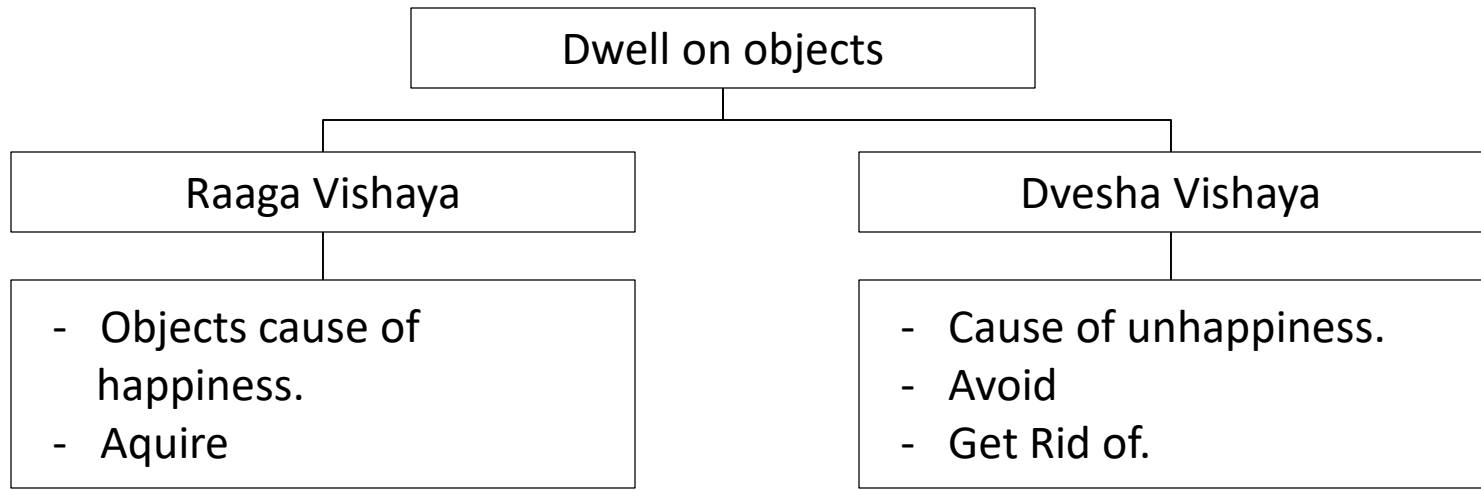
- Excessive eating.

c) Sramaha :

- Body over exertion.
- Remedies : Give rest for 7 Hrs, leave gap in eating.
- Auto suggestion – Tell mind, its not time for sleep.

II) Vikshepa :

- Vikshepa comes mainly because of Raaga – Dvesha.
- See world as cause of happiness.



Solution :

- **See that World is not Cause of happiness.**
- Money, House, Name, fame, not source of happiness.
- **Everything in our Mind alone.**
- My fullness, happiness not dependent on World, I just ignore the World.
- Jeevan Mukta also lives in same World.
- Transcend Raaga Dvesha by Vairagyam, go beyond Desha.

Deeper Solution :

- See everything as Brahman, Sarvatra Brahma Darshanaha.

Mandukya Upanishad : Karika

दुःखं सर्वमनुस्मृत्य कामभोगान्निवर्तयेत् ।
अजं सर्वमनुस्मृत्य जातं नैव तु पश्यति ॥ ४३ ॥

duḥkhaṃ sarvamanusmṛtya kāmabhogānnivartayet ।
ajaṃ sarvamanusmṛtya jātaṃ naiva tu paśyati ॥ 43 ॥

The mind should be turned back from the enjoyment of pleasures, remembering that all this is attended with misery. If it be remembered that everything is the unborn (Brahman), the born (duality) will not be seen. [III – K – 43]

- Raaga Dvesha Varjanam and Sarvatra Brahma Drishti.

III) Rasa Svadah :

Solution : Viveka

- Any experiential pleasure, Kosha Ananda, not Atma Ananda, Reflected Ananda.
- Why?
- They are conditional, Anityam.
- One day infinite Bliss, next day pin prick, Ants crawling.
- Misery directly proportional to Bliss experience.
- Nirvikalpaka Samadhi and Vishaya Ananda conditional

Gita : 

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्छिघ्नन्
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- Vyavahara is superficial, can't affect my Poornatvam.

नैव तस्य कृतेनार्थ
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana |
na cāsyā sarvabhūtēṣu
kaścidarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

- Meditation not for experiential pleasure but for owning up unconditional Poornata.
- Discrimination is solution for Rasa Svadah.

IV) Kashaya – Blankness – Stabdhi Bava :

- No Remedy.
- Remain Sakshi for that condition of Mind, don't judge Mind, don't feel bad about it, allow it to pass through.
- Intense emotions of sorrow, depression, etc. nothing can be done, time is Remedy.
- Don't take decision when in intense emotion, postpone decision, allow crisis to pass through,
- Write down decision without implementation.

Mandukya Upanishad : Karika

लये संबोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः ।
सकषायं विजानीयात्समप्राप्तं न चालयेत् ॥ ४४ ॥

laye sambodhayeccittaṁ vikṣiptaṁ śamayetpunaḥ |
sakaṣāyaṁ vijānīyātsamaprāptaṁ na cālayet || 44 ||

If the mind becomes inactive in a state of oblivion awaken it again. If it is distracted,, bring it back to the state of tranquillity. (In the intermediary state) know the mind containing within it desires in potential form. If the mind has attained to the state of equilibrium, then do not disturb it again. [III – K – 44]

- Understand Mind, don't fudge Mind, don't feel guilty, don't curse.
- Mind is going through a situation, allow it.
- In life go through emotional phases,
- Our Viveka Shakti dullened in the moment of intense emotion.
- Other secondary problem included in Main.

Refer Gita : Chapter 6

- Evam, In this manner.

d) Bahulyam Brahmavida Tyajyam :

- Has Jnana, wants to assimilate Knowledge, become Sthithaprajnya, should get over obstacles and dwell upon teaching.

e) Shanaih :

- Progress is tortuously slow, none can perfect in 100 minutes.
- Small progress also great Achievement.
- Internally can shout, verbally, physically not expressed, mentally I know how to handle.

Verse 129 : Important Sloka

भाववृत्त्या हि भावत्वं शून्यवृत्त्या हि शून्यता ।
ब्रह्मवृत्त्या हि पूर्णत्वं तथा पूर्णत्वमभ्यसेत् ॥१२९॥

*bhāvavṛtṭyā hi bhāvatvaṁ śūnyavṛtṭyā hi śūnyatā,
brahmavṛtṭyā hi pūrṇatvaṁ tathā pūrṇatvamabhyaset. (129)*

By thinking of any object the mind will be full of that alone. By thinking of void the mind will be void. By entertaining the thoughts of Brahman the mind also will be full of that alone. Therefore one should think of Brahman alone always. [Verse 129]

- Vedantic Meditation involves Vritti in Mind, not removal of all Vrittis.

Yoga Shastra :

- Culmination of Meditation is wiping out all Vrittis.
- Nirodha Samadhi.

Vedanta :

- Involve Brahma Vritti in the Mind.

a) Brahma Vritti Abhyasat :

- Type of Vritti decides type of Meditation.

b) Bava Vritt्या Hi Bhavatam :

- If Vritti is centred on any particular object, body, limited Padartha.
- I am Dehi, individual, limited.

c) Shunya Vritt्या Hi Shunyata :

- If Mind has Shunya Vritti, Blankness, I am nothing.

- What I am depends on Vritti I invoke.
- When will I get Poornatvam.
- Shunyata not Poornata.
- Total absence not Poornata.

d) Brahma Vrittaya Poornatvam :

- I own up Poornatvam only by Brahmakara Vritti not by killing the Mind.
- By stilling can get relaxation like sleep, rejuvenated after Samadhi.
- Do not practice Bava Vritti or Shunyata Vritti but Brahmakara Vritti Ahyasat.
- Practice Poornatvam.

Revision : Verse 128

- 15 limbs of Nididhyasanam.
- Nididhyasanam Phalam.

Akrtrimanavadam :

- That which is not produced, not an event, not process, that which is Natural.

Ananda :

- Not experienced pleasure.

Krutama :

- Which is conditional Ananda.
- Ananda is sense of fullness, contentment which is in and through all experiences.

- Akrutma Ananda = Phalam.

Verse 129 :

- Same Phalam said in another way – Poornatvam, fulfilment, Result of Nididhyasanam.
- Bava Vrittya Hi Bavatvam.
- If we have thought of finite personality, I am so and so, I will be finite individual.
- If I entertain Shunya Vritti, Aham Shunyaha Asmi, I will become Shunyam.
- When Aham Brahma Asmi Vritti, then , I enjoy Poornatvam.
- Most important verse in the Text.
- Need not become Brahman, Brahmatvam natural to all of us.
- We do only something, Sadhana to finally get Aham Brahma Vritti.
- Becoming Brahman not the goal, gaining Brahma Jnanam is the Goal, I am full and complete.
- Brahma Jnanam, as though becoming Brahman.
- I am not finite Jiva.
- Poornatvam Abhyasat, constantly practice Poornatva Vritti, called Nididhyasanam.

Verse 130 :



ये हि वृत्तिं जहात्येनां ब्रह्माख्यां पावनीं पराम् ।
वृथैव ते तु जीवन्ति पशुभिश्च समा नराः ॥१३०॥

*ye hi vṛttiṁ jahātyenāṁ brahmākhyāṁ pāvanīm parām,
vṛthaiva te tu jīvanti paśubhiśca samā narāḥ. (130)*

Those men, who reject and give up this supreme idea of Brahman, which is purifying, live in vain on this globe like beasts. [Verse 130]

- Glorifies Knowledge, makes Human being worth the name.
- If this Knowledge is not there, he is an animal only.

Animal and Human :

- Finite, subject to birth, death, fear, hunger, thirst, seek pleasure from External World.
- Animals instinctively seek, we seek intellectually.
- Superiority established by human only when he seeks end of seeking by discovering Poornatvam, which comes only by Atma Jnanam.

Gita :



नादत्ते कस्यचित्पापं
न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं
तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

**nadattē kasyacit pāpaṁ
na caiva sukṛtaṁ vibhuḥ |
ajñānēnavṛtaṁ jñānaṁ
tēna muhyanti jantavaḥ || 5-15 ||**

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

- Jantu... Human; without Knowledge.
- Animal and Human – Jantu, Mortal.
- Who is not Jantu?
- One who has discovered.

Gita : 

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

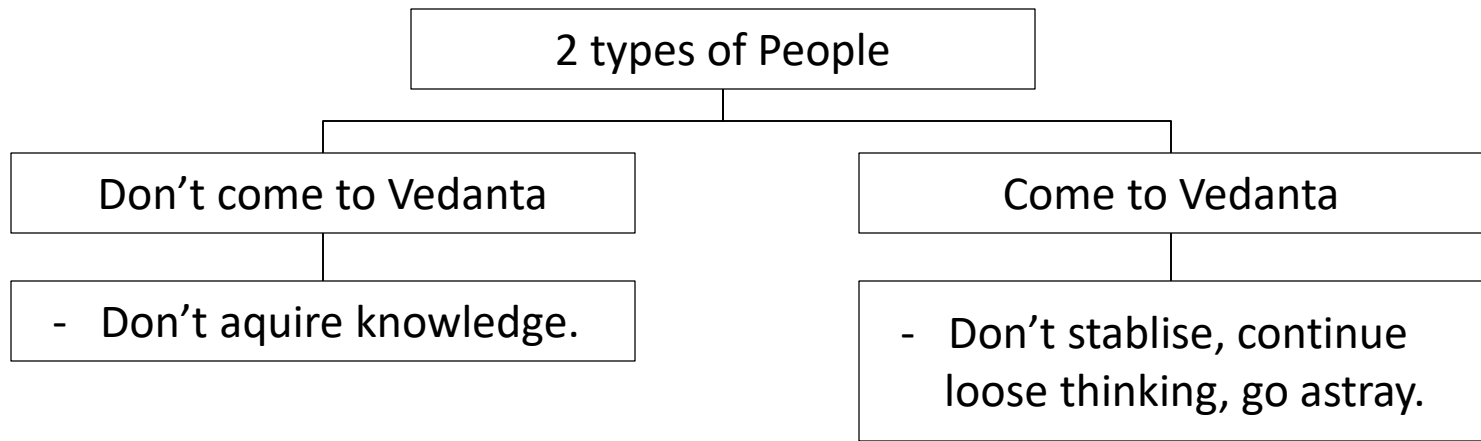
He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- I am birthless Brahman who owns up he is not Jantu, Mortal.

Ignorant	Manushya with Jnanam
Jantu	Jnani Mukta

a) Ye He Vrittim Jahati :

- Unintelligent people give up Brahmakara Vritti.



Vritti here :

- Aham Brahma Asmi, Iti Vritti Jnanam, Brahmakara Vritti, Akhandakara Vritti.
- What is glory of this Vritti?

b) Param Pavanim :

- Greatest Purifier.

Gita : 

न हि ज्ञानेन सदृशं
पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः
कालेनात्मनि विन्दति ॥ ४-३८ ॥

na hi jñānēna sadṛśam
pavitramiha vidyatē |
tat svayaṁ yōgasamsiddhaḥ
kālēna'tmani vindati | | 4-38 | |

Certainly, there is no purifier in this world like Knowledge. He, who is himself perfected in yoga finds it in the Self in time. [Chapter 4 – Verse 38]

- No Greater purifier than Jnanam.
- Why Knowledge is a Purifier?
- Punya Karma destroys Papa Karma of human being, Punyam itself bondage.
- We have to remove Punyam impurity, not by doing Papam.
- How to get rid of both Punyam and Papam?
- Find out root of both.
- Atma Ajnana Janya Kartrutvam (ego), born out of ignorance of Atma, who I am in this body.
- Ego is Karta, small 'I'.
- Karta performs Karma, leading to Punya – Papam.
- If Karma should go, Kartrutvam must go, Agyanam should go.
- Brahmakara Vritti is best purifier because it removes ultimate impurity called Ignorance.
- Therefore Param Pavanim, ultimate Purifier.
- Punati iti Pavani.
- Others are Apra Pavani, inferior purifiers, Nama Japa, Ganga Snanam, Prayaschittam.
- Others remove Papam, not Punyam or ignorance, Agyanam.
- Para Pavani, greatest purifier, removes ignorance.
- If person gets this Knowledge or having got it, person looses.

c) Vritaiva Te Tu Jivanti :

- They are living in vain without any purpose, Prayojanam in life.

Katho Upanishad :

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥ १३ ॥

Yacched van-manasi prajnah tad yacchej jnana atmani,
Jnanam-atmani mahati niyacchet tad yacchec-chanta atmani ॥ 13 ॥

Let the wise sink his speech into the mind, the mind into the intellect and the intellect into the Great Atman and the Great Atman into the Peaceful Atman. [I – III – 13]

- Life purposeful and meaningful if one attains spiritual Knowledge.
- If not, life meaningless.

d) Pashubhisca Sama Nara :

- Human being will be equal to Animal, Pashu.

Bhaja Govindam :

जटिलो मुण्डी लुञ्छितकेशः
काषायाम्बरबहुकृतवेषः ।
पश्यन्नपि च न पश्यति मूढो
ह्युदरनिमित्तं बहुकृतवेषः ॥ १४ ॥
(भज गोविन्दं भज गोविन्दं...)

jatilo mundi luncitakesah
kasayambarabahukrtavesah I
pasyannapi ca na pasyati mudho
hyudaranimittam bahukrtavesah ॥ 14 ॥
(bhaja govindam bhaja govindam...)

One ascetic with matted locks, one with shaven head, one with hair pulled out one by one, another parading in his ochre robes – these are fools who, though seeing, do not see. Indeed, these different disguises or apparels are only for their belly's sake. (Seek Govinda, Seek Govinda...) [Verse 14]

Animal and Human :

- Born, Move about fulfilling food, security, propagation, earn well, get protected by house, Grand children, live 100 years as successful breeder.
- Tortoise lives 300 years.
- Long life does not prove life is meaningful.
- Having health, money does not prove anything.
- Have you gone from Apoornatvam to Poornatvam.

Brihadaranyaka Upanishad :



अथातः पवमानानामेवाभ्यारोहः, स वै खलु प्रस्तोता
साम प्रस्तौति, स यत्र प्रस्तुयात्तदेतानि जपेत्—असतो मा
सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्मांमृतं गमयेति ;
स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सदमृतम्,
मृत्योर्मांमृतं गमय, अमृतं मा कुर्वित्येवैतदाह ; तमसो मा
ज्योतिर्गमयेति, मृत्युर्वै तमः, ज्योतिरमृतम्, मृत्योर्मांमृतं
गमय, अमृतं मा कुर्वित्येवैतदाह ; मृत्योर्मांमृतं गमयेति
नात्र तिरोहितमिवास्ति । अथ यानीतराणि स्तोत्राणि
तेष्वात्मनेऽन्नाद्यमागायेत्, तस्मादु तेषु चरं वृणोत यं कामं
कामयेत तम् ; स एष एवंविदुद्गातात्मने वा यजमानाय
वा यं कामं कामयते तमागायति ; तद्धैतल्लोकजिदेव ; न
हैवालोक्यताया आशास्ति य एवमेतत्साम वेद ॥ २८ ॥

athātaḥ pavamānānām evābhyārohaḥ, sa vai khalu prastotā
sāma prastauti, sa yatra prastuyāt, tad etāni japet: 'asato mā
sad gamaya, tamaso mā jyotir gamaya, mṛtyor māmṛtaṁ gamaya' iti,
sa yad āha, asato mā sad gamaya iti, mṛtyur vā asat, sad amṛtam,
mṛtyor māmṛtaṁ gamaya, amṛtam mā kurv ity evaitad āha; tamaso mā
jyotir gamaya iti, mṛtyur vai tamaḥ, jyotir amṛtam, mṛtyor mā amṛtaṁ
gamaya, amṛtam kurv ity evaitad āha; mṛtyor māmṛtaṁ gamaya iti,
nātra tirohitam ivāsti. atha yānītarāṇi stotrāṇi,
teṣv ātmane'nnādyam āgāyet; tasmād u teṣu varam vṛṇīta, yaṁ kāmam,
kāmayeta, tam, sa eṣa evam-vid udgātātmane vā yajamānāya
vā yaṁ kāmam kāmayate tam āgāyati; taddhaital loka-jid eva, na
haivā lokyatāyā āśāsti, ya evam etat sāma veda.

Now therefore the edifying repetition (Abhyaroha) only of the hymns called Pavamanas. The priest called Prastotr indeed recites the Saman. While he recites it, these Mantras are to be repeated : From evil lead me to good. From darkness lead me to light. From death lead me to immortality. When the Mantra says, 'From evil lead me to good,' 'evil' means death, and 'good' immortality ; so it says, 'From death lead me to immortality, i.e. make me immortal.' when it says, 'From darkness lead me to light,' 'darkness' means death, and 'light,' immortality ; so it says, 'From death lead me to immortality, or make me immortal.' In the dictum, 'From death lead me to immortality,' the meaning does not seem to be hidden. Then through the remaining hymns (the chanter) should secure eatable food for himself by chanting. Therefore, while they are being chanted, the sacrificer should ask for a boon – anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the sacrificer, he secures them by chanting. This (meditation) certainly wins the world (Hiranyagarbha). He who knows the Saman (vital force) as such has not to pray lest he be unfit for this world. [I – III – 28]

- If not Pashubhi Nara Asamah...

ये हि वृत्तिं विजानन्ति ज्ञात्वापि वर्धयन्ति ये ।
ते वै सत्पुरुषा धन्याः वन्द्यास्ते भुवनत्रये ॥१३१॥

*ye hi vṛttiṁ vijānanti jñātvāpi vardhayanti ye,
te vai satpuruṣā dhanyāḥ vandyāste bhuvanatrāye. (131)*

Those blessed persons, who know this state of Brahman and develop it more are indeed noble and worthy of respect from all. [Verse 131]

- Some dedicate life to get Pavani Vriti, Pavani Jnanam.
- Any Knowledge requires Vritti, thought, Mind.
- No difference between spiritual and material Knowledge, both require thought and Mind.
- It is a misconception that spiritual Knowledge does not require Mind and thought.
- We can't eliminate thought and Mind, transcend and Knowledge will automatically happen.

Supporting logic wrongly used :

- Atma is self evident, Svayam Prakasha, reveals itself when you transcend the Mind, and thought.
- **Dropping Manomaya Kosha only for beginning stage.**
- No difference in process of Knowledge but in the means of Knowledge.

Material knowledge	Spiritual Knowledge
<ul style="list-style-type: none"> - Pratyaksha + Anumanam are the means. - Shabda + Sparsha. - Jnanam – means are different, ears and Skin. - Mind undergoes Shabda Vritti, Sparsha Vritti. 	<ul style="list-style-type: none"> - Guru, Shashtra Upadesa is the means. - Brahma Jnanam, mind is there. - Aham Brahma Asmi Vritti required.

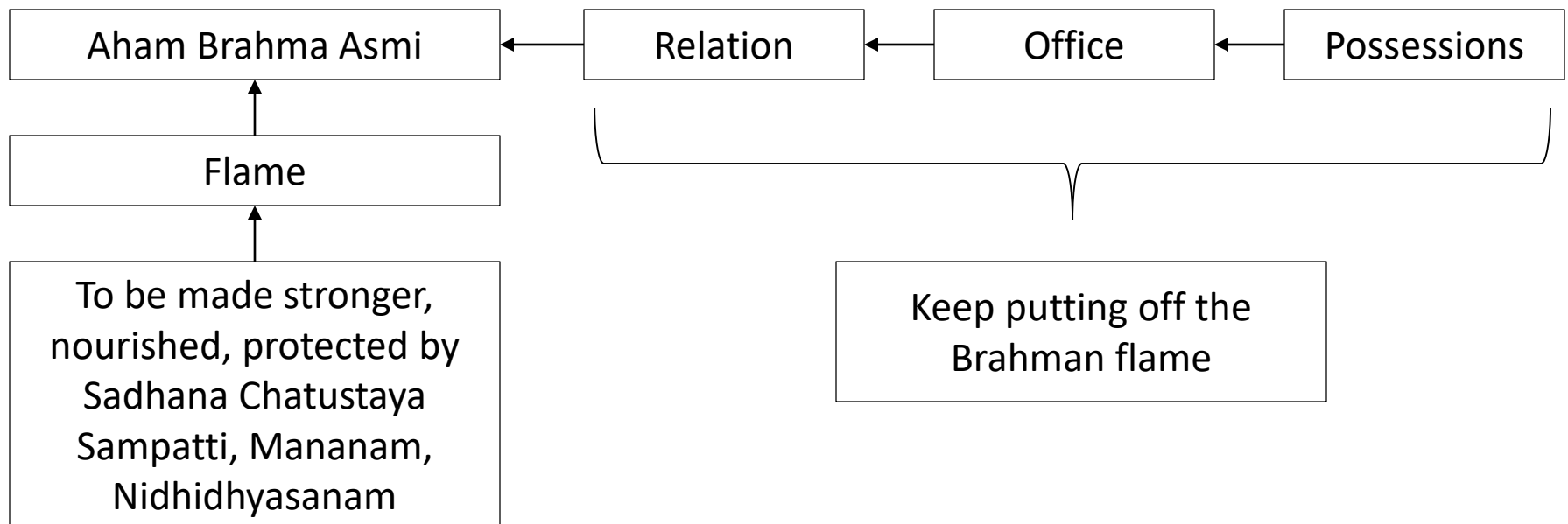
a) Ye Hi Vrittim Vijanati :

- People who gain “Aham Brahma Asmi Vritti” through Sravanam, light up a small Vritti flame.
- Little breeze from the outer Vishaya World can put it off.
- If flame should be permanent, it should become strong, need to protect, feed, fan the flame.

Example :

- We strike match stick and cover flame by hand.
- **Sravanam gives only flame, Teacher only lights up the flame.**
- **Independent initiative of Mananam by student later protects flame.**
- **Sadhana Chathustaya Sampatti maintained by student gives the flame protection.**

- **Keep reminding yourself, other than Atma, everything else Anityam.**
- **Janma, Jara, Dukha Dosha Anu Darshanam, ephemerality of Body and Mind should be constantly reminded.**
- Mind tricky, can easily get attached, hooked for anything, possessions, relations etc.
- Sanga is very powerful.
- Vairagyam has to be kept alive.



- Mananam handles intellectual problem, rational questions.
- Ye Hi Vrittim Vijananti – those who light up the Brahmakara Vritti flame.

b) Jnatvapi Vardhayanti Ye :

- Having acquired Vritti, nourish by Mananam and Nididhyasanam.

Example :

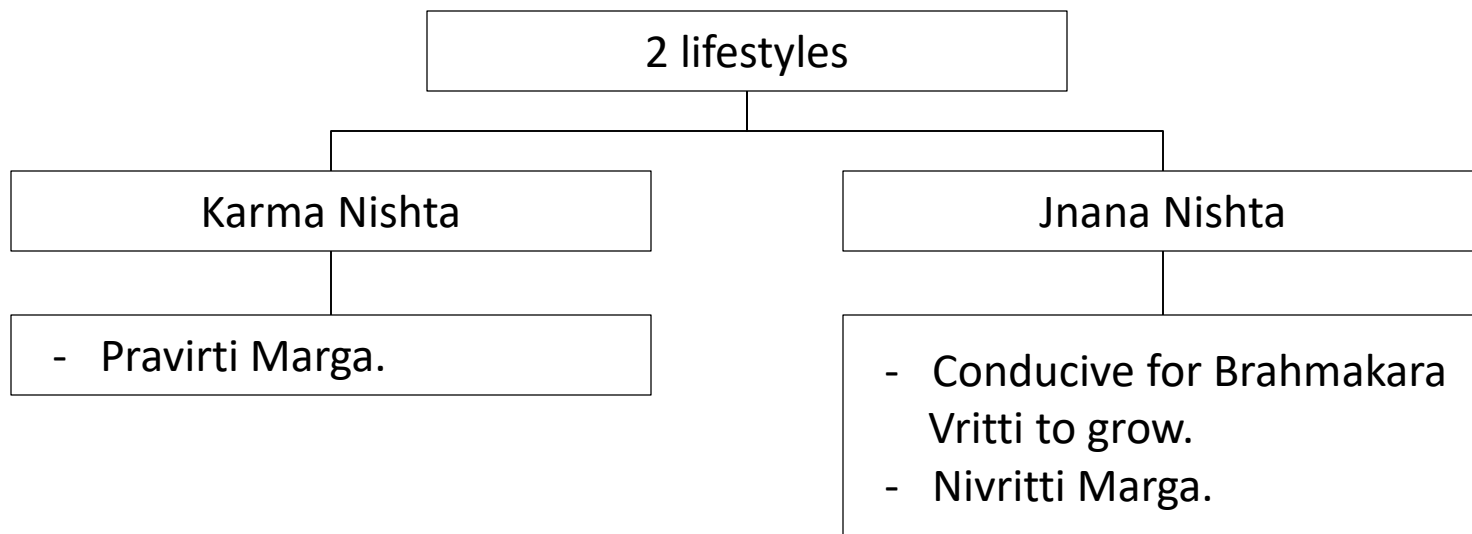
- For tree to grow, weather, rain, temperature, fencing required initially.
- Otherwise a cow will eat it and go away.
- Lifestyle – Jnana Nishta required.

Gita : 

श्रीभगवानुवाच ।
लोकेऽस्मिन् द्विविधा निष्ठा
पुरा प्रोक्ता मया नघ ।
ज्ञानयोगेन साङ्ख्यानं
कर्मयोगेन योगिनाम् ॥ ३-३ ॥

śrī bhagavān uvāca ।
loke'smin dvividhā niṣṭhā
purā prokṭtā mayā'nagha ।
jñānayōgena sām̐khyānām
karmayōgena yōginām ॥ 3-3 ॥

The Blessed Lord said : In this world there is a twofold path, as said before, O sinless one; the path of knowledge of the sankhyans and the path of action of the yogins. [Chapter 3 – Verse 3]



c) Te Vai Sat Purusha Dhanyah :

- They who nourish the flame are called “Sat Purusha”, noble people, dedicated to Sat Brahman, Moksha.
- Others called Asat Purusha, dedicated to Asat Artha, Kama, Dharma, Mithya, Anityam.
- Life dedicated to Mithya Vastu, Vishayas.

Danya :

- Blessed people.

d) Vandyaste Bhuvanatraye :

- Adorable, respectable, worshippingable in 3 Lokas.

येषां वृत्तिः समावृद्धा परिपक्वा च सा पुनः ।
ते वै सद्ब्रह्मतां प्राप्ताः नेतरे शब्दवादिनः ॥१३२॥

*yeṣāṁ vṛttiḥ samāvṛddhā paripakvā ca sā punaḥ,
te vai sadbrahmatām prāptāḥ netare śabdavādināḥ. (132)*

Those, whose knowledge is complete in this and who are perfect in the state of Brahman, indeed have attained the Brahman, and not others who simply talk. [Verse 132]

- Those who nourish Brahmakara Vritti by Sravanam, Mananam, Nididhyasanam – what will happen to them?

a) Yesham Vrittih Samavrddha :

- Their Akhandakara Vritti, Brahmakara Vritti becomes Sama, steady, undisturbed, constantly lit, unfluctuating, will have Knowledge in class and outside, all times, places, situations, conditions.
- Vishama = Fluctuating, Samsari may come and go.
- Vedanta consistent in the Mind, Sama Vritti.
- Vriddha = Intense, strong, not easily disturbed by unfavourable conditions of Life.
- Vedanta fine till everything goes well.
- Slight problem in family, office, business, flame goes off.
- When tree in plant condition, any animal can eat it.
- Once plant grows up, big cyclone or elephant can't uproot it.
- Intensity, strength called Vriddha.

b) Paripakva Ca Sa Punah :

- Vritti well assimilated, ripened.
- Maturity has come because of time, Knowledgewise spontaneous, no struggle to remember Brahma Satyam, Jagan Mithya.
- By process of Sravanam, Mananam, Nididhyasanam, ripening takes place in time, evolutionary not revolutionary change.

c) Te Vai Sad Brahmatam Praptah :

- Only those people who have attained Brahmanhood, can change Mind in Assimilation.
- No other personality change.
- Other than assimilation of Knowledge by Brahmakara Vritti in the Mind, no other becoming.
- There is change in the perspective about myself, world is Brahma Prapti.

d) Na Itare Shabdavadinah :

- If there is no transformation in perspective, it will be only lip service to Vedanta.
- Can talk, write, teach Vedanta, get degrees, not become Brahman.
- Samsari with philosophy degree.
- Apoornatvam should get converted to Poornatvam.
- Inner transformation is more important than writing notes, listening to 110 Upanishads and want to listen more.

- Others working for money out of Apoornatvam, you work for Vedanta study out of Apoornatvam.
- Till Poornatvam comes, continue study.
- Don't enter into Shabda Jalam and get lost in forest of words.
- **See content of Aham Brahma Asmi and be free from Body, Mind, intellect and the Eternal World, all Mithya, only good for experience, no substance in them.**

Na Sad Brahmatvam Prapta :

- Never transformed themselves to own Brahman.

Verse 133 :



कुशला ब्रह्मवार्तायां वृत्तिहीनाः सुराणिणः ।
तेऽप्यज्ञानतया नूनं पुनरायान्ति यान्ति च ॥१३३॥

*kuśalā brahmapvārtāyām vṛttihīnāḥ surāṇiṇaḥ,
te'pyajñānatayā nūnaṁ punarāyānti yānti ca. (133)*

Those, who are experts in vain talk about Brahman and those who do not practise, are indeed ignorant and they are born to die again and again. [Verse 133]

- Shankara condemns those who study Vedanta and don't transform.
- Vedanta in tongue not in heart, detached study of Vedanta.
- Mithyachara, split personality, hypocrites.

Gita :



कर्मेन्द्रियाणि संयम्य
य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा
मिथ्याचारः स उच्यते ॥ ३-६ ॥

**karmendriyaṇi saṁyamya
ya āste manasā smaran |
indriyārthān vimūḍhātmā
mithyācāraḥ sa ucyate || 3-6 ||**

He who, restraining the organs of action, sits thinking in his mind of the sense objects, he, of deluded understanding, is called a hypocrite. [Chapter 3 – Verse 6]

- Sanyasi superficially, mind on the worldly things.

a) Kushala Brahma Vartayam :

- Teaching Gita, Upanishad, Brahma Sutras, expert talks.

b) Vrittihiinah Suraginah :

- Don't have Brahmakara Vritti, Poornatvam in the heart.
- How do we know we have assimilated Vedanta?

Arjuna : Gita



अर्जुन उवाच ।
स्थितप्रज्ञस्य का भाषा
समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत
किमासीत ब्रजेत किम् ॥ २-५४ ॥

arjuna uvāca
sthitaprajñasya kā bhāṣā
samādhisthasya kēśava ।
sthitadhīḥ kiṃ prabhāṣēta
kim āsīta vrajēta kim || 2-54 ||

Arjuna Said : What, O Kesava, is the description of him who has steady wisdom and who is merged in the superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk?
[Chapter 2 – Verse 54]

Krishnas Answer :



दुःखेष्वनुद्विग्नमनाः
सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ
sukhēṣu vigataspr̥haḥ ।
vītarāgabhayakrōdhaḥ
sthitadhīrmunirucyatē || 2-56 || 623

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady Wisdom. [Chapter 2 – Verse 56]



यः सर्वत्रानभिस्नेह
स्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि
तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५७ ॥

yaḥ sarvatrānabhisnēhah
tat tat prāpya śubhāśubham |
nābhinandati na dvēṣṭi
tasya prajñā pratiṣṭhitā || 2-57 ||

He, who is every where without attachment, on meeting with anything good or bad, who neither rejoices nor hates, his wisdom is fixed. [Chapter 2 – Verse 57]

- Revise Chapter 2, Chapter 12, Chapter 14 portions.
- Not for Parayanam but for assimilation.

Gita :

अद्वेष्टा सर्वभूतानां
मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः
समदुःखसुखः क्षमी ॥ १२.१३ ॥

advēṣṭā sarvabhūtānām
maitraḥ karuṇa ēva ca |
nirmamō nirahaṅkāraḥ
samaduḥkhasukhaḥ kṣamī || 12.13 ||

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving.... [Chapter 12 – Verse 13]

- Am I progressing?
- Do I cause hurt to others physically, verbally, mentally?
- Have I changed in the way I treat family, world?
- Otherwise, will bring down value of Vedanta Shastra and Guru.
- Sincerely attempt to change, progress depends on others Prarabda also.

Su-Raginaha :

- Full of Raaga, Dvesha, Kama, Krodha, Ajnanis.
- Academically knows Shastra but does not transform.

c) Te Api Ajnanataya Nunam :

- They are Ajnanis only , Nunam – definitely.

d) Punarayanti – Yanti Ca :

- Will have Rebirth, No Moksha, Jeevan Mukti, Videha Mukti.

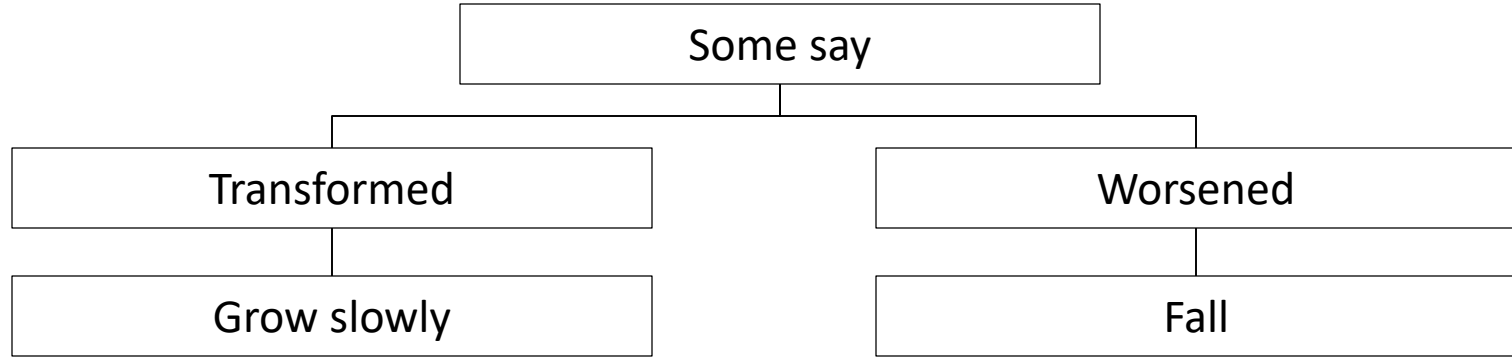


निमेषार्धं न तिष्ठन्ति वृत्तिं ब्रह्ममयीं विना ।
यथा तिष्ठन्ति ब्रह्माद्याः सनकाद्याः शुकादयः ॥१३४ ॥

*nimeṣārdham na tiṣṭhanti vṛttim brahmamayīm vinā,
yathā tiṣṭhanti brahmādyāḥ sanakādyāḥ śukādayaḥ. (134)*

Just as Brahma, Sanaka, Suka and others, the real aspirants cannot remain even for a moment, without the thought of Brahman. [Verse 134]

- Glorifies Jnanis here who have transformed.
- How do others find me in my life?



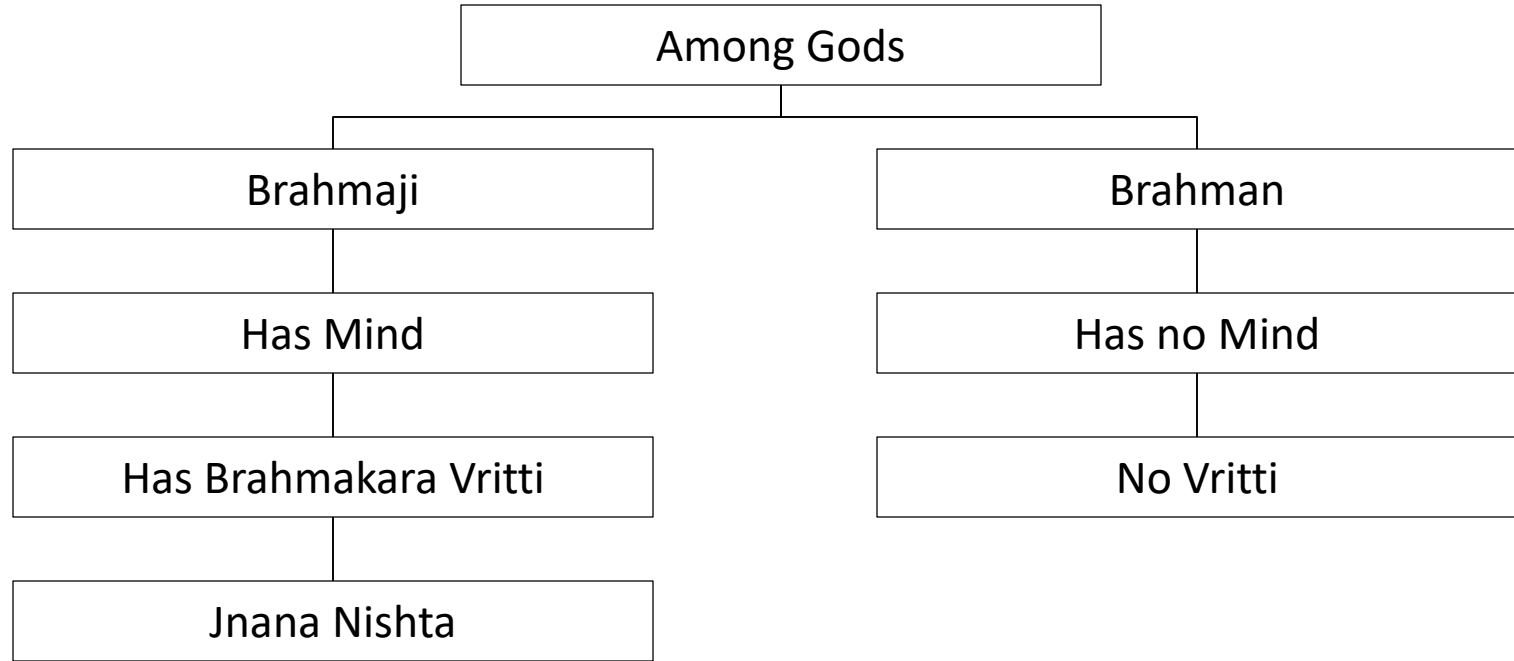
a) Nimesardham Na Tishtanti :

- Even for ½ minute, they don't remain without Brahmakara Vritti.

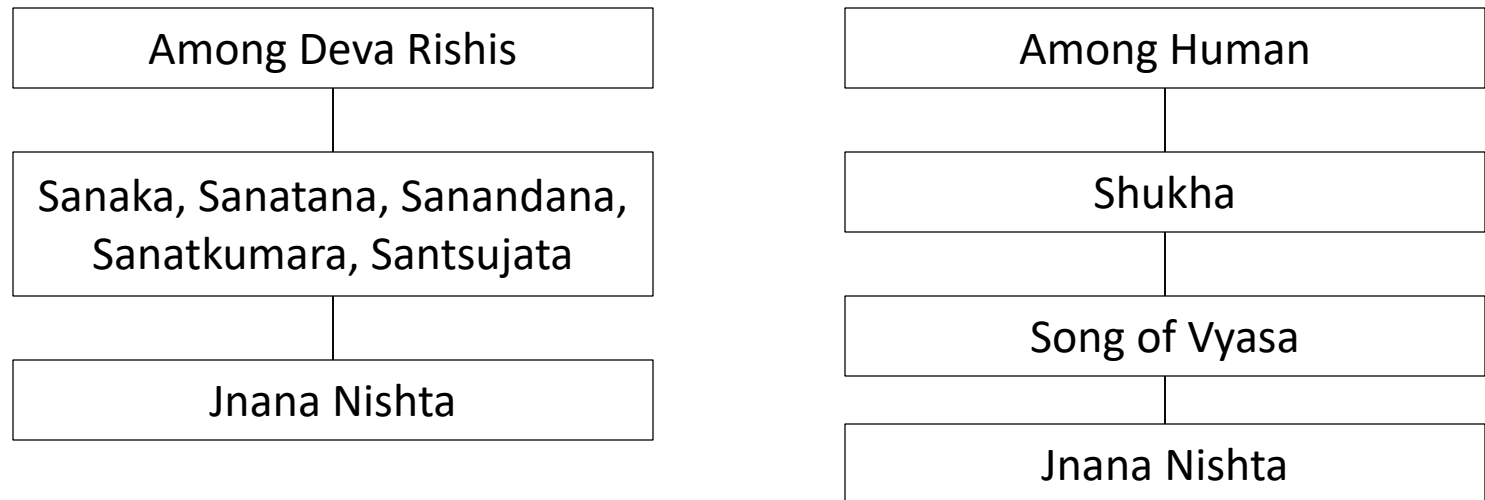
b) Brahmamayam Vina Vrittim :

- Double negative.
- Jnana Nishtas.
- Remain with Brahman all the time

c) Yatha Tisthanti Brahmadyah :



d) Sanakadyah Sukadayah :



- Jnana Nishta does not mean all the time saying Aham Brahma Asmi – Not Japa.
- Cannot consciously think of Brahman all the time.
- Conscious Mind can't do 2 jobs at one time.
- In Nididhyasanam, consciously think of Brahman.
- By long practice, it goes to sub-conscious mind.
- In sub-conscious mind it is there all the time – like our Mobile number, address.
- We don't consciously think of them all the time.
- If so, you cant drive, listen to class, write.

Definition of Knowledge :

- Jnana Nishta is that in which a person is able to recollect effortlessly whenever needed, not constantly repeat like Japa.
- Sit and do Nididhyasanam for sometime, Aham Brahma Asmi.
- When sorrowful situations like Death, money loss, disease, mortality – limitation comes to our Mind, Vedanta should come to our Mind.
- Money, Health, relations come and go, Aham Poornaha Asmi.
- Vedanta comes to rescue, constant availability of Jnanam.

Revision :

- Nididhyasanam - Phalam = Jnana Nishta, being established in Knowledge is benefit of Nididhyasanam.
- Nishta = Vritti Jnanam.

Verse 132 :

- Pari pakvataha..
- Not consciously remember Aham Brahma Asmi all the time, impossible.
- When Knowledge required, it should be available immediately.
- Face any situation with Brahma Asmi Knowledge.

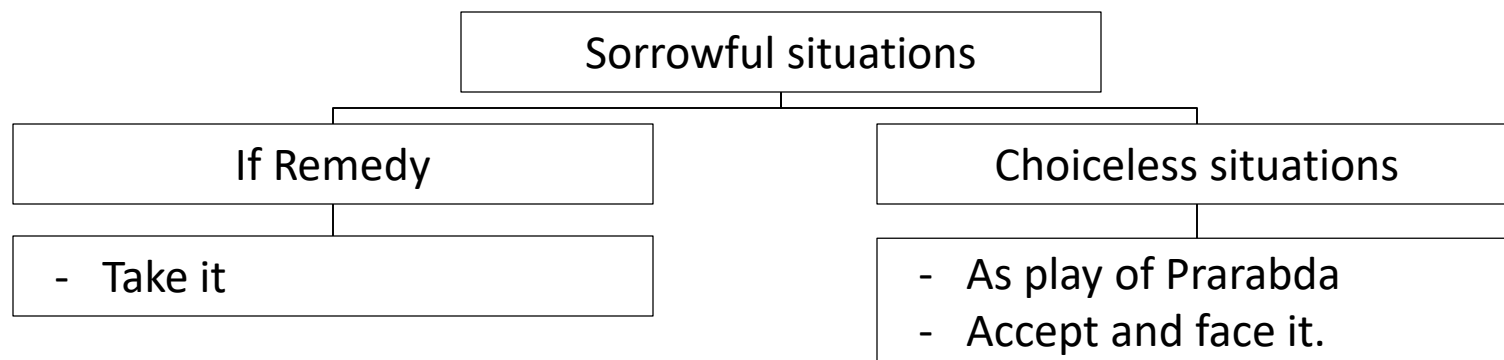
Gita : 

दुःखेष्वनुद्विग्नमनाः
सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ
sukhēṣu vigataspr̥haḥ ।
vītarāgabhayakrōdhaḥ
sthitadhīrmunirucyatē ॥ 2-56 ॥

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady Wisdom. [Chapter 2 – Verse 56]

- When sorrow comes, Vedanta is required.
- When happiness is there, Vedanta not required.
- Knowledge should come in difficult situations to look at them objectively.



- Come back to balance using Jnanam, shaky situations, Mind remains firm, not disturbed is Jnana Nishta.
- Healthy body fights any disease which comes, recovers before long, no permanent damage.
- Health not absolute freedom from disease, body should have fighting power to recover before permanent damage.

Mental Health :

- Not 100% freedom from Kama, Krodha, Lobha, Moha...
- Many rise at Vritti level, but I have capacity to recover from those thoughts long before they do any permanent damage.
- This is called Jnana Nishta.
- Never be idealistic, anger comes.
- I recover my balance is Jnana Nishta.
- Shukha, Brahma, Sanaka are some examples of Jnana Nishta.

Verses 135 – 139 : Summary of Vedanta for Nididhyasanam

- Essence beautifully given.
- Cryptic verses, learn by heart.
- How Brahman is revealed by Vedanta?

Example :

- Pot is in hand, want to reveal clay.

Stages :

I) Accept Effect – Karyam :

- Pot alone is there in front of me – says Sishya.

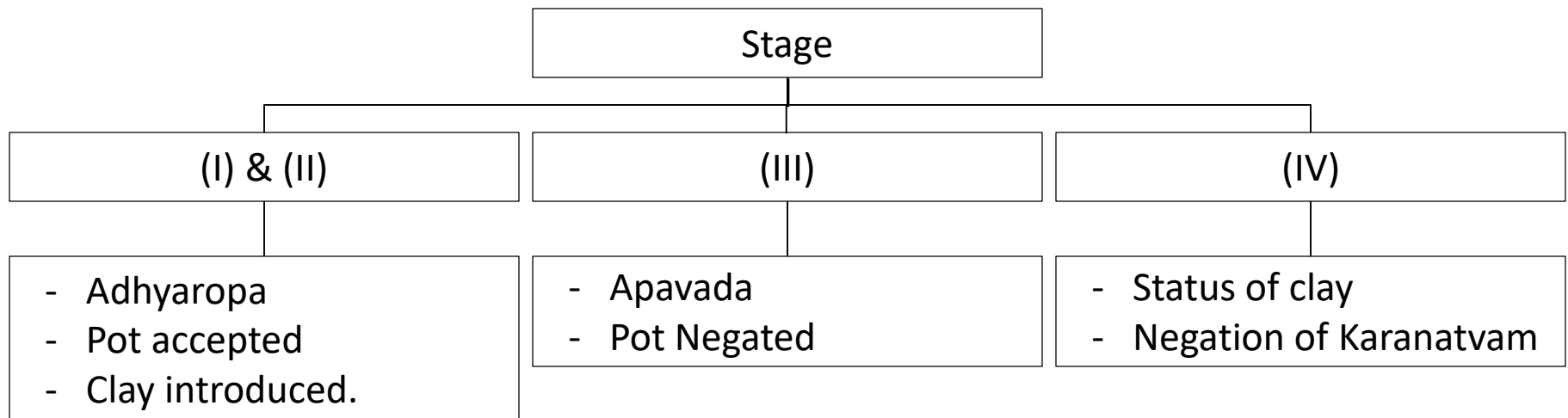
II) Guru raises vision from pot to clay :

- Guru does not negate Pot.
- Introduces clay also, Karanam from which Pot is born, sustained, into which alone Pot is resolved.
- Clay introduced as 2nd entity, as Karanam.
- In addition to Pot Karyam, there exists clay Karanam.
- Clay is Srishti, Sthithi, Laya Karanam of Pot.

III) What is Pot?

- Person sees inside, outside...
- Sarvam clay Mayam.

- For word clay, there is a corresponding substance.
- For Pot, no corresponding substance.
- Pot is only Name given for a particular form of clay.
- Pot reduced to Nama, Rupa.
- Pot has only Nominal, verbal existence, non-substantial existence.
- Since it has only nominal existence, it is as good as non-existence.
- For names sake, existence.
- Reduced Pot to non-substantial, falsification of Pot.
- Negation of Pot, Nisheda, Apavada, Badha.



IV) Negation of Karanatvam :

- Relook into status of Clay.
- w.r.t Pot – Karyam, Clay is Karanam.

- Clay enjoyed status of Karanam because Pot was accepted as Karyam.
- Once Pot as 2nd thing is negated, Clay loses Karanam status.
- Karya – Karana Sambanda only in Dvaitam, when 2 things.
- Relationship presupposes Duality.
- When Pot negated, Duality is gone.
- Any word of Relationship can't be used.

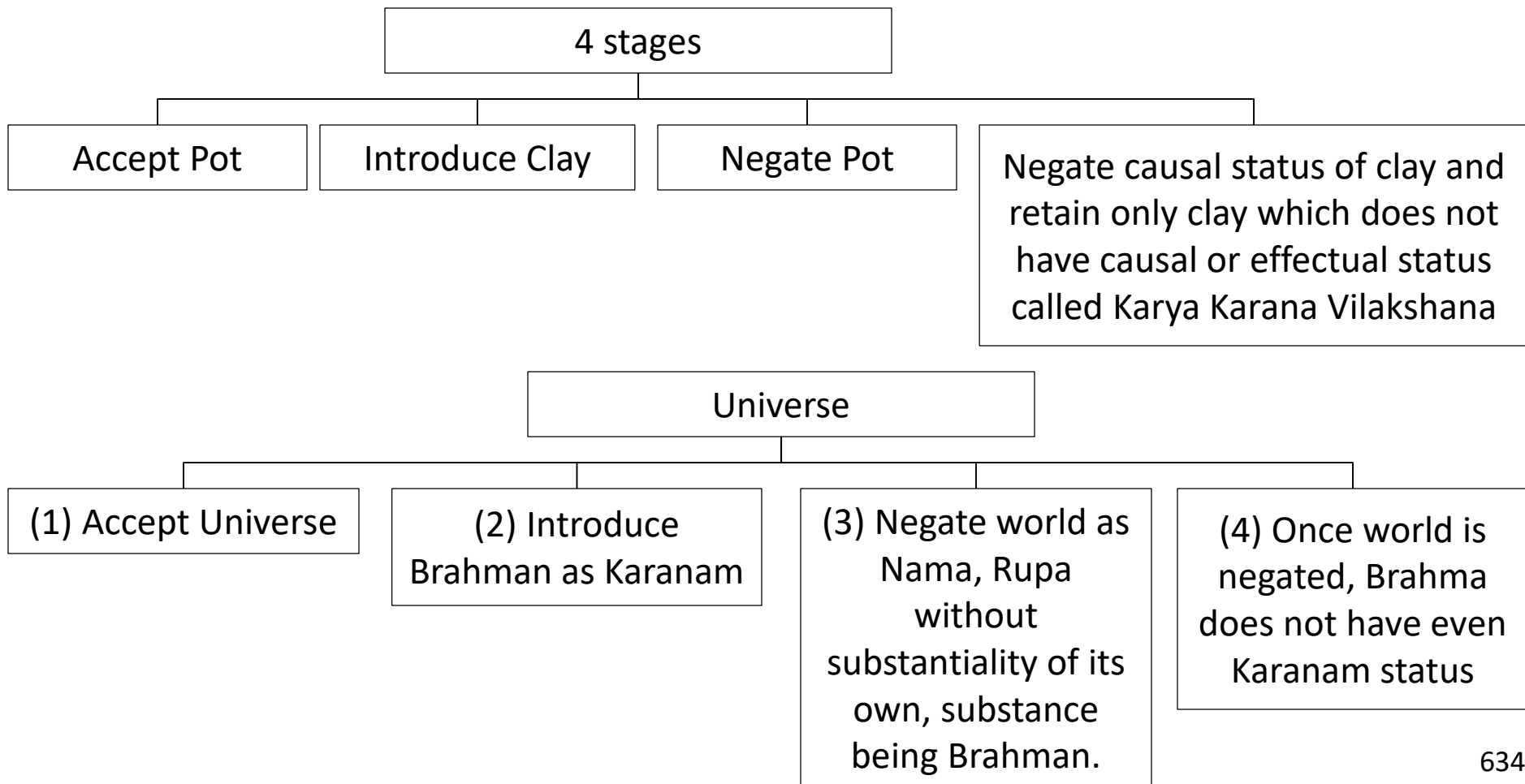
Word	Presupposes
<ul style="list-style-type: none"> - Husband - Father - Teacher 	<ul style="list-style-type: none"> - Wife - Child - Student

- **Relative names only when 2.**

- Pot negated, Clay is only substance. Therefore, how can you use Karanam for Clay?
- Use Karanam as long as Karyam Pot accepted.
- After negating Pot, Clay loses Karanam status of Karanam.
- Clay alone, was, will be.
- What type of Clay?
- Karya-Karana Vilakshanam Clay.
- If Clay alone is there, in 3 periods of time, no relationship.

- **Asanga Atma alone is there.**

- Relationship requires Duality.
- Karya – Karanam are verbal names introduced and withdrawn by me.
- As far as substance is concerned, Clay was, is, will be.
- Karya – Karana Vilakshana clay is there eternally.
- Clay is beyond cause and effect, Shuddham clay.
- All status are not there.



- Karya – Karana Vilakshana Brahman alone exists.
- Where is that Brahman sitting?
- That Brahman, Aham Asmi
- This is called Vedantic Meditation.

Verse 135 : 

कार्ये कारणतायाता कारणे न हि कार्यता ।
कारणत्वं ततो गच्छेत्कार्याभावे विचारतः ॥१३५॥

*kārye kāraṇatāyātā kāraṇe na hi kāryatā,
kāraṇatvaṁ tato gacchetkāryābhāve vicārataḥ. (135)*

The cause is concurrent and inherent in the effects and not the effects in the cause. Therefore, by logic it is clear that in the absence of effects, the cause, as such, also cannot remain. [Verse 135]

Verse Meaning :

a) Karye Karanatayata :

- Ayata : Inherent
- Clay is inherent in Pot



Karanam

Karyam

- Pot can't exist without inherence of Clay.
- Ring can't exist without inherence of Gold.

- Wood / Furniture, Wave-Water.
- Can't say Pot is inherent in Clay.
- If Pot is inherent, wherever Clay is, there will be Pot always.
- Clay is inherent in Pot, Pot not inherent in Clay.
- Pot can't exist without Clay.
- Clay can exist without Pot, without Potness.

Pot	Clay
Dependently existent	Independently existent

b) Vicharataha Karya Abava :

- By enquiry Karyam is negated.
- Pot doesn't exist without Clay.
- Pot has borrowed Existence, as soon as non-existence, called falsification of Pot.
- It can be seen only by Enquiry.

Superficially See	Real – alone is there
<ul style="list-style-type: none"> - Desk - Name used for transaction. - Negated by Vichara. 	<ul style="list-style-type: none"> - Wood

c) Karya Bave Vicharataha :

- By enquiry, effect cannot remain, Karyam is negated.

d) Karanam Tato Gachhet :

- 4th Stage
- Karanam status of Clay is negated, Karyam not negated.

Teacher	
Status	With grace of Students

- Teacher status gone, I am there - Students gone.

Pot	Clay
- Gone	<ul style="list-style-type: none">- Not gone- Looses status of Karanam- Karanatvam Gachhet.

- Stage 1 + 2 = Adhyaropa
- Stage 3 + 4 = Apavada

Verse 136 :

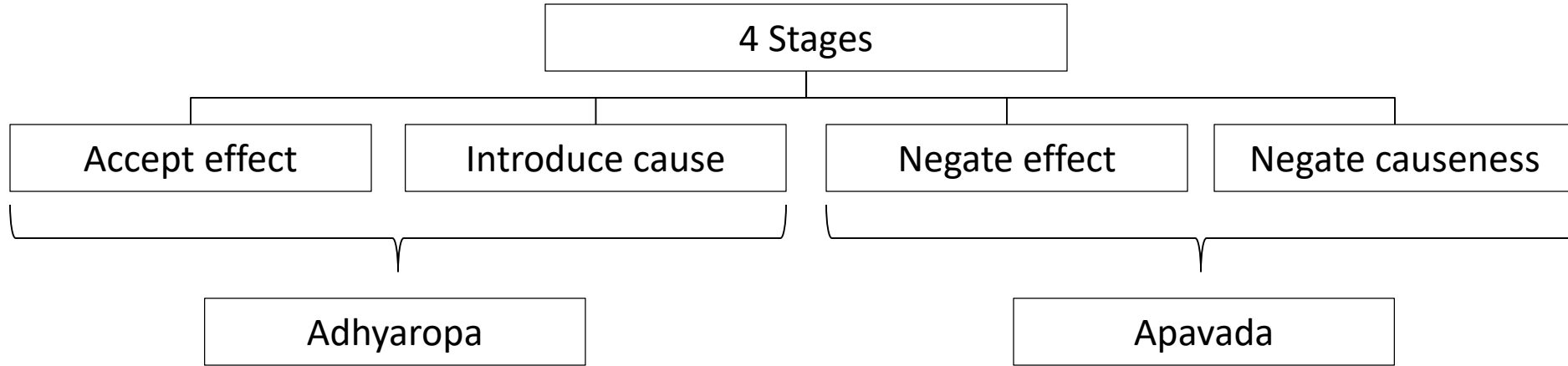
अथ शुद्धं भवेद्वस्तु यद्वै वाचामगोचरम् ।
द्रष्टव्यं मृद्धटेनैव दृष्टान्तेन पुनः पुनः ॥१३६॥

*atha śuddham bhavedvastu yadvai vācāmagocaram,
draṣṭavyam mṛdghaṭenaiva drṣṭāntena punaḥ punaḥ. (136)*

Thereafter the pure Brahman remains, which is beyond speech. This should be realised, pondering over That again and again through the example of mud and pot. [Verse 136]

a) Atha :

- Thereafter, After going through 4 stages.



b) Vastu Shuddha Bavet :

- Brahman will be Absolute.
- No Karyam, Karanam status.
- Substratum acceptable when World accepted.
- Brahman is Nirgunam – w.r.t. World – Sagunam.

- When Saguna Prapancha is negated, word Nirgunam not meaningful.
- Brahman is pure.
- Pure, relative Name w.r.t World, which is impure.
- Brahman, infinite meaningful compared with finite World.
- Consciousness w.r.t inert.
- Brahman can't use any word.

c) Yadai Vacama Agocharam :

- Brahman = Big compared to Anu, small.
- Brahman beyond verbal expression.
- Vacham – words.
- Agocharam – beyond scope of words.

Mandukya Upanishad :

- Shantam, silence w.r.t sound.
- Dakshinamurthi became Mounam.

Dakshinamurthi Stotram :

ॐ मौनव्याख्या प्रकटितपरब्रह्मतत्त्वं युवानं
वर्शिष्ठान्तेव सदृशि गणैरावृतं ब्रह्मनिष्ठैः ।
आचार्येन्द्रं करकलित चिन्मुद्रमानन्दमूर्तिं
स्वात्मरामं मुदितवदनं दक्षिणामूर्तिमीडे ॥ १ ॥

om̐ maunavyākhyā prakāṭitaparabrahmatatvaṃ yuvānaṃ
varśiṣṭhāntevasadr̥ṣigaṇairāvṛtaṃ brahmaṇiṣṭhaiḥ ।
ācāryendram̐ karakalita cinmudrah̐mānandamūrtim̐
svātmarāmaṃ muditavadanaṃ dakṣiṇāmūrtimīḍe ॥

(Salutations to Sri Dakshinamurthy) Whose Exposition through Profound Silence is Awakening the Knowledge of the Supreme Brahman in the Hearts of His Disciples; Who is Himself Youthful, but is Sitting Surrounded by Old and Great Sages who are Devoted to Brahman, The Hands of the Supreme Spiritual Teacher is Forming the Cin-Mudra (gesture of the Knowledge of Brahman) and Whose Appearance is Still and Blissful, Who is Rejoicing in His Own Self which is reflected on His Blissful Face; Salutations to Sri Dakshinamurthy. [Verse 1]

- Remain silent after talking, thinking.

d) Atha Shuddham Bhaved Vastu :

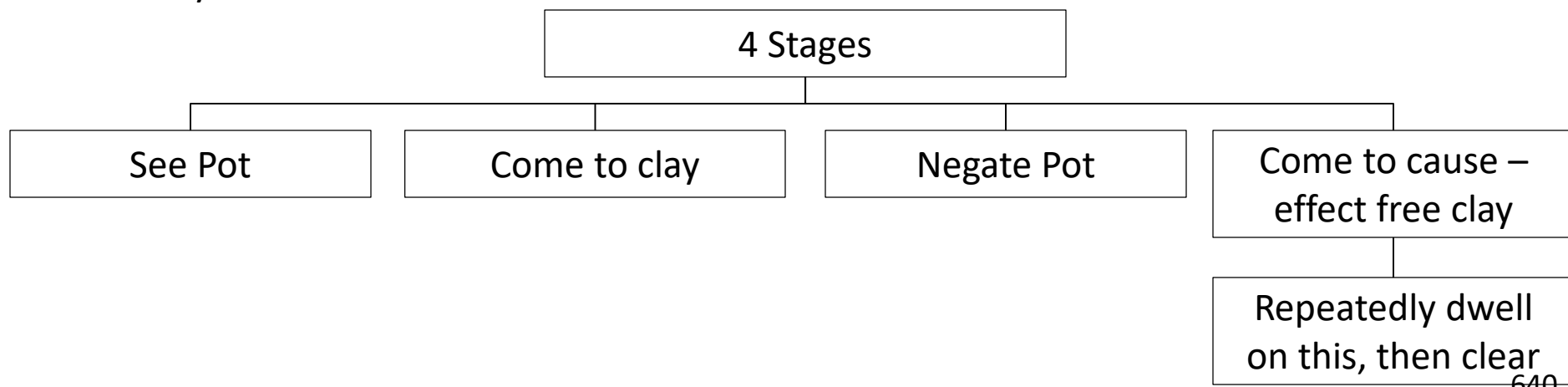
- Brahman truth, Reality is Shuddham, free from statuses, attributes, words.

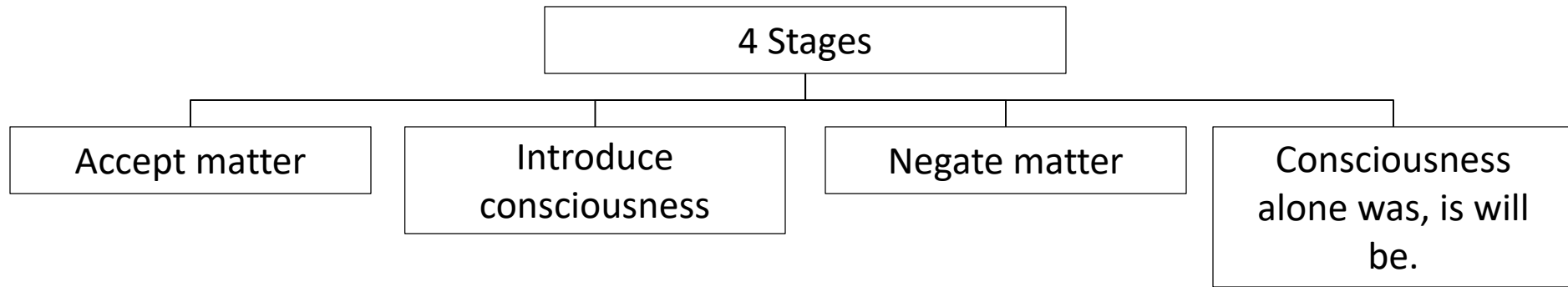
e) Drastavyam, Punaha, Punaha :

- See again and again with.

Examples :

- Mridh – Ghate.
- Clay – Pot.





- Matter nominal, no substance called matter, matter doesn't matter.

अनेनैव प्रकारेण वृत्तिर्ब्रह्मात्मिका भवेत् ।
उदेति शुद्धचित्तानां वृत्तिज्ञानं ततः परम् ॥१३७॥

*anenaiva prakāreṇa vṛttirbrahmātmikā bhavet,
udeti śuddhacittānām vṛttijñānaṁ tataḥ param. (137)*

By this process, in the mind of the pure, the awareness of Brahman dawns and this should be merged into the absolute state. [Verse 137]

- If Nididhyasanam is done, Mind gets soaked in Consciousness, Brahma Drishti.
- Don't loose sight of Gold, however much we handle ornament, need not destroy ornament.
- In chain, Ring, bangle see all, Sarva Gold Mayam, Nishta.
- Ornaments are Nama Rupa, Gold valuable, substantial.
- No value in imitations.
- In and through transactions, don't loose sight of substance.

World	Brahman
<ul style="list-style-type: none"> - Not valuable - Has verbal existence - Can loose 	<ul style="list-style-type: none"> - Valuable - Can never loose Brahman, its myself.

a) Shuddha Chittanam :

- Those with Qualifications, prepared Mind , Sadhana Chathustaya Sampatti.

b) Brahmatmika Vritti Hi Bavet :

- For pure minded, Brahma Vritti Jnanam will take place.
- In all ornaments, Gold Vritti is constantly there.
- In entire creation, its all one Brahman, awareness, Pure Consciousness.
- Ornament Drishti can't displace Gold Drishti.
- Furniture Drishti can't displace Wood Drishti, vision.
- Wave vision can't displace Water vision.
- Cloth vision can't displace thread vision.
- World vision can't displace Brahman vision.

Gita : 

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

c) Anenaiva Prakarena :

- By Adhyaropa, Apavada method.

- Adhyaropa Apavadabyam Nishprapancham, Prapanchyate.
- Brahman revealed only by Adhyaropa – Apavada Method.

d) Tataha Param :

- In due course.

e) Vritti Jnanam Vetti :

- Awareness of Brahman is born.
- Jnana Nishta takes place only in this Adhyaropa – Apavada Method.



कारणं व्यतिरेकेण पुमानादौ विलोकयेत् ।
अन्वयेन पुनस्तद्धि कार्ये नित्यं प्रपश्यति ॥१३८॥

*kāraṇaṁ vyatirekeṇa pumānādaṁ vilokayet,
anvayena punastaddhi kārye nityaṁ prapaśyati. (138)*

First, one should perceive the cause in all effects by the process of negation. Thereafter by the positive methods one should perceive the cause as concurrent in all effects. [Verse 138]

4 Steps – Basic Methodology :

a) Karanam Adau Vilokayet :

- Clay, Gold, Brahman should be seen independently to prove that clay can exist without Pot, Jug forms.
- Clay does not depend on Pot, Jug.
- Cause exists independently.
- Prove Karanam has independent existence.

b) Tathahi Anva Yena Karye Prapasyati :

- Look at same clay as inherent, permeating every effect, Karyam.

1 st	2 nd
- Look at clay	- Look at same clay in all earthenware's, Gold in all ornaments, wood in all furniture.

c) Vyatirekena :

- Transcendental.
- Looking independently.

d) Anvayena :

- Immanence, inherent.
- Immanence of Gold, Antaryami.
- Bagawan is Sarva Antaryami.

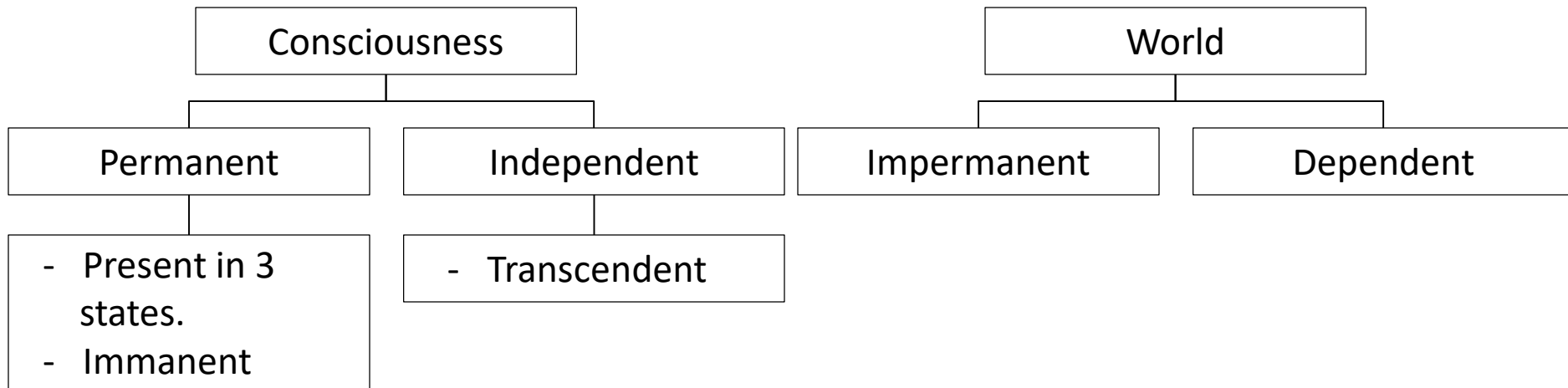
Transcendence	Immanent
- All ornaments, Nama, Rupa melted, see Gold.	- See gold in all ornaments. - See Consciousness in all cognitions of the world.

- When you see both Immanence and Transcendental – What do you discover?

Example :

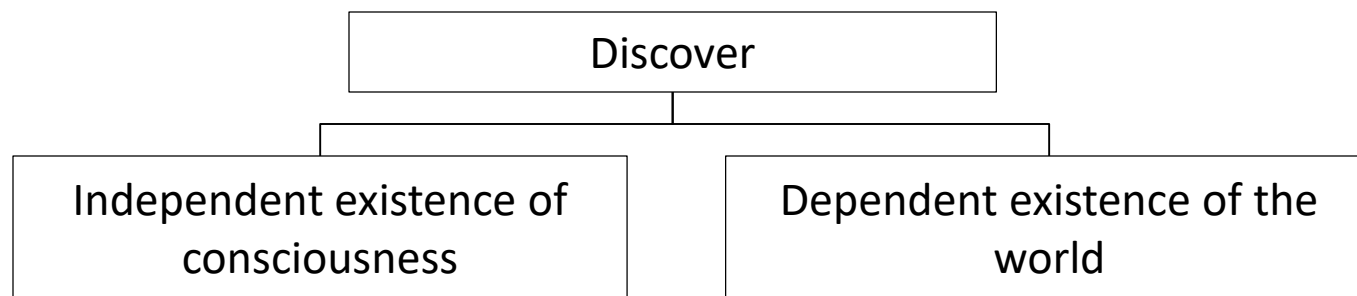
- Gold is both immanent and transcendental.
- It is there before ornaments and after ornaments.





- In Jagrat, Consciousness is present with every Cognition.
- There is wall, can't talk of wall without being conscious of it.
- Wall proves Consciousness.
- Wall existence possible because of Consciousness.
- Chair is, Consciousness is involved.
- Throughout all my transactions, every cognition proves Consciousness is immanent to all cognitions, perceptions, experiences.
- In Jagrat, Svapna, I am experiencing immanent Consciousness.
- Imagine any experience without Consciousness.
- To talk about Consciousness, need Consciousness.
- Deep sleep state for you, whole World resolved.

- If Consciousness is resolved, you will not be able to talk about Resolution of World because Consciousness will also be resolved.
- In sleep, only World is resolved, not Consciousness.
- During Sleep, Consciousness is not available as immanent, inherent Consciousness.
- Consciousness as transcendental, is experienced by everyone in sleep, not only in Samadhi.
- Nidra Samadhi Sthithi.
- Everyday we all experience Samadhi whenever Mind is resolved.
- Appreciate Consciousness in its immanent and transcendental Nature by studying Avastha Trayam.
- Avastha Traya Vicharena, appreciate Consciousness both in its immanent and transcendental form from which you come to know that Consciousness is permanent and independently existent.
- This is the climax of the Revelation of God, Brahman in the Vedas.
- World has to prove its existence and needs Consciousness.
- I to prove my existence, do not depend on the World.



- Let these 2 things sink very well in Nididhyasanam.

1st Line : Vyatireka :

- Transcendental.
- Karanam Vyatirekena Pumanandau Vilokayet – Transcendental Nature of Consciousness – Sushupti Avasta.

2nd Line : Anvaya:

- Immanent.
- Anvayena Punastaddhi, Karye Nityam Prapasyati.
- Jagrat and Svapna, Appreciate Consciousness as immanent.
- Getting up in the morning in every cognition – coffee, shoes, car, scolding, congratulations – Consciousness is there.
- Consciousness is never displaced.



कार्ये हि कारणं पश्येत्पश्चात्कार्यं विसर्जयेत् ।
कारणत्वं ततो नश्येदवशिष्टं भवेन्मुनिः ॥१३९॥

*kārye hi kāraṇam paśyetpaścātkāryam visarjayet,
kāraṇatvaṁ tato naśyedavaśiṣṭam bhavenmuniḥ. (139)*

One should see the cause in the effects and then should discard the effects altogether. Then the cause also should be dissolved, then what remains is the Truth Absolute, and the seeker becomes verily that. [Verse 139]

- Concluding Verse of topic.
- All 4 stages described.

Independently Existent	Dependently Existent
Karanam	Karyam

- Apply above in 4 stages.

a) 1st Stage : Karanam Pashyet

- See Consciousness as Karanam.

b) 2nd Stage : Karye Hi Karanam Pashyet

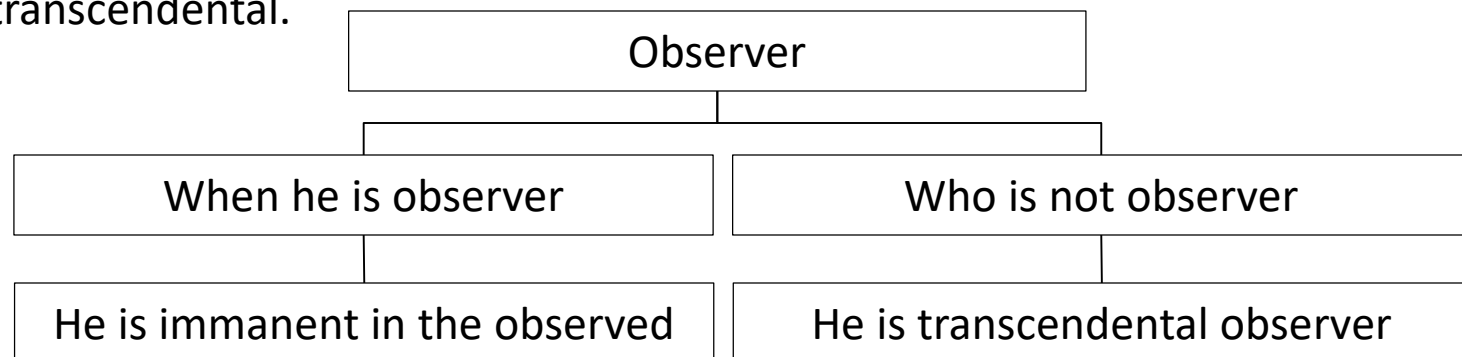
- Learn to see Karanam in Karyam, as immanent principle.
- By Anvaya Tatvam – see Karanam in Karyam.
- Consciousness immanent in the World.
- See Clay in Pot, Gold in Ring, Wood in furniture.

c) 3rd Stage : Karyam Visarjayet

- Negation of Karyam.
- Paschat Karyam Visarjayet.
- Negate Karyatvam, by Vyatireka method.
- Negate Karyam.
- No World other than Consciousness, transcendental Nature of Consciousness.
- No Pot other than Clay.
- No Ring other than Gold.
- Dream World does not exist separate from Dream observer (Consciousness).
- Waking world does not exist separate from Waking observer (Consciousness).
- Observer alone immanent in and through observed.
- Gold alone immanent in and through all ornaments.

Important stage :

- When the observed is resolved, same observer who was immanent becomes transcendental.



- Greatest discovery of the Vedas.
- Pashyat Karyam Visarjayet.
- Negate the Observed World as pithless and Real substance is the Observer, eternal, Consciousness.

4th Stage : Negation of Karanam status

- Tataha Tadantaram.
- Karanatvam Tato Gachhet.
- Once you have negated the Karyam, observed World, do I have Observer status.
- How long do I have Observer status?
- Till the Observed World is there.
- Once I negate the Observed World, Karyam, I loose my Karanatvam status, observer status.
- What is left?
- Observer – Observed Vilakshana Chaitanyam – Aham left.
- Pramatra – Pramana Vilakshana.
- Drashtru – Drishya Vilakshana.
- Srotru – Strotya Vilakshana = Nirvikalpaka Chaitanyam.

Karanatvam Tato Gacchet :

- Karanam status negated in 4th stage.
- By this Meditation, what am I asserting?

- I am the pith of the Universe, essence of the Universe, core of the Universe.
- Whole World is dancing around me, taking my blessing.

Kaivalya Upanishad : 

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Before Atma Jnanam, how was I looking at myself?
- I am miserable, dust in multi-galaxied Cosmos, I am no one, Lord you are Great.
- I am not the dust but am the Whole.
- Lot of Vedanta has to sink into subconscious mind.
- Previously hole, zero, empty.
- Only Nididhyasanam added – Whole, Poornam, Infinite.
- Poornatvam is benefit of Nididhyasanam.

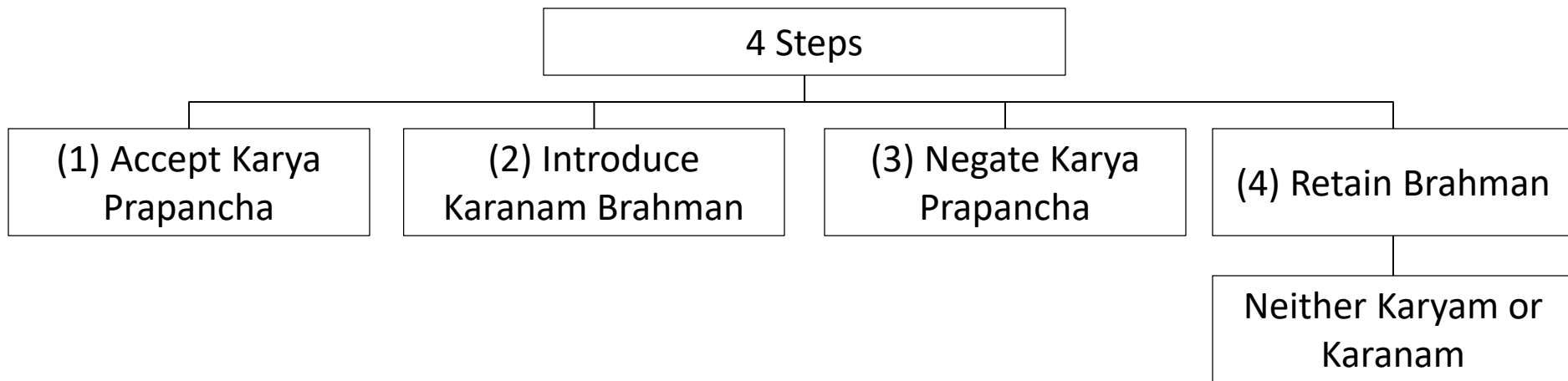
d) That person, who has owned up Poornatvam called Aasistam Munih Bavet

- Meditator who is left behind as pure consciousness, as the transcendental consciousness, Karya – Karana Vilakshanam.
- Vilakshana Consciousness, transcendental Consciousness, Sat Chit Ananda, Turiyam, is called Munih – sage.

- Muniḥ, Jnani = Jeevan Mukta.
- Sample Vedanta Meditation concluded.
- **Vedantic Meditation :**
 - I. Visualize you are Consciousness lending existence to World in Jagrat and Svapna.
 - II. Visualize yourself as Consciousness which withdraws existence in Sushupti.
- In Svapna, Waker lends existence to Dream and Dream World collapses when he wakes up.
- I lend Existence to Waking World and withdraw, waking world collapses.
- No other people when I have withdrawn the World.
- Others, you say, when you are in the Waking World, not in Pure Consciousness state.
- I lend Existence to the World and withdraw Existence from the World.
- I am Sat Chit Ananda – Anantha – Atma.
- Simple, cryptic, fruitful Vedantic Meditation

Revision :

- 15 steps of Meditation, then Shankara summarizes Vedantic Teaching for Practice of Vedantic Meditation - Verse 135 – 139.
- Adyaropa – Apavada Method.
- Method to shift attention from Karya Prapancha to Karya – Karana Vilakshana Brahman.



- Instead of saying Meditator should retain Karya-Karana Vilakshana Brahman, Shankara says :
- Meditator should remain as Karya-Karana Vilakshana Brahman.
- Meditator should retain Brahman.
- After emptying vessel, vessel retained.
- Brahman is not object for you to retain.
- Brahman is you yourself.

Steps for Meditation :

- I) Turn attention to objective World.
- II) Turn attention to Subjective Awareness
- III) Negate Objective World.
- IV) Remain as Awareness which is neither Subject or Object.

Important point to Note :

- Awareness gets status of subject only as long as Objective World is retained.
- Once object negated, objectless Awareness can't be called Subject.
- **4 Steps – Best Portion of Aparokshanubhuti text, central theme :**
 - i. Bring attention to Objective World.
 - ii. Shift attention to Subjective Awareness.
 - iii. Negate Objective World.
 - iv. Remain as Object-Subject Vilakshana Awareness
- Awareness which is neither Subject nor Object.
- This is Meditation to be practiced.
- Having arrived at the Awareness, turn attention to Awareness.
- I entertain thought Chid Rupaha Chaitanyam Aham Asmi.
- Sakshi Rupaha - Aham Asmi
- Asanga Rupaha - Aham Asmi
- Mukta Rupaha - Aham Asmi
- Poorna Rupaha - Aham Asmi
- Turiya Rupaha - Aham Asmi
- Shanti Rupaha - Aham Asmi
- Ownup Awareness as Myself.
- This is the height of Vedantic Meditation, Mother of all Meditations.



भावितं तीव्रवेगेन वस्तु यान्निश्चयात्मना ।
पुमांस्तद्धि भवेच्छीघ्रं ज्ञेयं भ्रमरकीटवत् ॥१४० ॥

*bhāvitam tīvravegena vastu yānniścayātmanā,
pumānstaddhi bhavecchīghram jñeyam bhramarakīṭavat. (140)*

A seeker constantly thinking of an object ultimately becomes that itself. This fact is made clear by the example of the wasp and the worm. [Verse 140]

Nididhyasana Phalam :

a) Bavitvam Tivravegena, Yad Vastu Nishchayatmana :

- Vastu = Reality, Brahman, Atman.
- Karya Karana Vilakshana, Drk – Drshya Vilakshana.
- This Brahman is Bavitvam, owned up, meditated upon, not thoughtless state.
- We have to entertain this Vritti, Karya Karana Vilakshanam Brahma I am.
- Drk Drishya Vilakshana Brahman I am.
- That Vritti is required.

Verse 129 -132 :

- Brahmakara Vritti is most important thing, Bavitvam, meditating upon, always in form of Vritti.
- How should it be done?

Nischayatmana :

- Nishchaya – with conviction, Aham Braheiva.

Nirvana Shatkam :

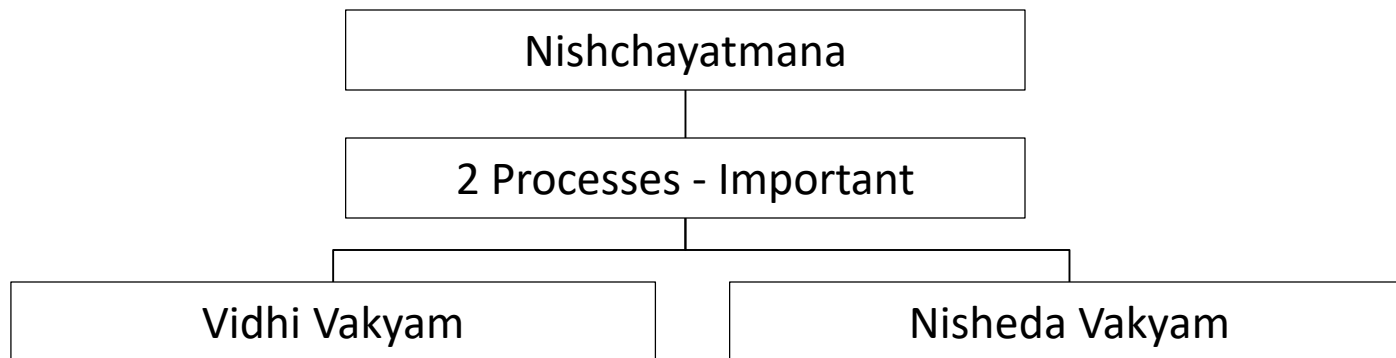


मनोबुद्ध्याहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham
Nacha Shrotra Jihve Na Cha Ghrana Netre
Nacha Vyoma Bhoomir Na Tejo Na Vayu
Chidananda Rupa Shivoham Shivoham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. ||1||

- Assertion and negation, both important.
- Our self judgement about ourself all should be consciously negated.
- I am poor, helpless father, husband, daughter-in-law.
- Each self conviction has to be erased from my sub-conscious mind by Nisheda Vakyam.



Teevra Vegena :

- With intense, deep sincerity, perseverance, commitment, whole heartedness, not casual half-hearted approach.
- What happens after that?

b) Puman Stabdhi Bhave Chighram Bavet :

- Because of constant meditation, meditator will become Brahman himself.
- Tad Bavet – becomes that only.
- Tad Vastu – Karya Karana Vilakshanam.
- Drk Drishya Vilakshanam.
- Vastu Bavet.
- He will become that Reality, attain, not literally.
- Finite can't become infinite Brahman.
- As though becoming – means Knowledge becomes spontaneous.
- Jiva becomes Brahman, Jivas Brahma Jnanam becomes spontaneous.
- He can recall – I am father of... son of... relative personalities, entrenched in our Mind.
- Absolute personality also becomes Natural.
- Brahma Jnana Nishta Bavet.
- Assimilation of Knowledge alone is called becoming Brahman.

Traditional Example :

Brahmara	Kitan Nyaya
<ul style="list-style-type: none">- Wasp- Stings	<ul style="list-style-type: none">- Worm - Kitaha

- Takes worm (Kita) from outside puts it inside its Mud house.
- Sits outside near the gate.
- Worm wants to come out.
- Wasp will keep stinging, not allow it to come out.
- Kita Worm – Jiva, frightened of Brahman – Brahmara, constantly thinks of Brahman, Brahmara.
- Brahmara Dhyanam.
- Kita thinks of Brahmara out of fear, not out of love or Knowledge.
- Constantly thinking of Brahmara, Kita becomes Brahmara and comes out as Brahmara.
- Some commentators say Kita is baby of Brahmara.

Guru	Jiva
<ul style="list-style-type: none">- Brahmara- Tat Tvam Asi stings given	<ul style="list-style-type: none">- Kita / worm / Pupa / Caterpillar / Butterfly.- Goes on constantly thinking of Brahman.- Gets out of finite, limited Ahamkara, Samsaric personality.- Owns up freedom of Brahman.

- 4 Ashramas – 4 stages of Butterfly.
- Brahmachari, Grihastha, Vanaprastha, Sanyasi.
- Sanyasi is Butterfly, free to fly.
- We all mentally go through 4 stages before we own up our freedom like a Brahmara.
- As you think, so you become Nyaya.
- Watch your thoughts, they become your words.
- Watch your words, they become your actions.
- Watch your actions, they become your habit.
- Watch your habits, they become your character.
- Watch your character, it becomes your destiny.
- What you will be after 20 years, will be determined by what you think today.

Gita : 

यं यं वापि स्मरन्भावं
त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय
सदा तद्भावभावितः ॥८-६॥

yaṁ yaṁ vā'pi smaran bhāvaṁ
tyajatyantē kalēvaram |
taṁ tamēvaiti kauntēya
sadā tadbhāvabhāvitaḥ || 8-6 ||

Whosoever at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya, because of his constant thought of that being. [Chapter 8 – Verse 6]



तस्मात्सर्वेषु कालेषु
मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिः
मामेवैष्यस्यसंशयः ॥८-७॥

tasmāt sarvēṣu kālēṣu
mām anusmara yudhya ca ।
mayyarpitamanōbuddhih
mām ēvaiṣyasyasaṁśayaḥ ॥ 8-7 ॥

Therefore, at all times, remember Me and fight , with mind and intellect fixed (or absorbed) in Me; you shall doubtless, come to Me alone. [Chapter 8 – Verse 7]

- If you remember me now, you will remember me at time of death also.
- If you remember me at time of death, you will come to me only.
- Yad Bavam, Tad Bavati.
- What you think, that you become by constant thinking.
- Brahma Bavena, Braheiva Bavati.



अदृश्यं भावरूपञ्च सर्वमेव चिदात्मकम् ।
सावधानतया नित्यं स्वात्मानं भावयेद्बुधः ॥१४१॥

*adrśyaṁ bhāvarūpaṁca sarvameva cidātmakam,
sāvadhānatayā nityaṁ svātmānaṁ bhāvayedbudhaḥ. (141)*

The wise should meditate on the manifest and unmanifest as his own Self constantly and carefully which is nothing but pure Consciousness. [Verse 141]

- Meditation should continue for a long time because it is revamping your whole personality.
- Finite Samsaric personality has to be replaced by new personality.
- Hence, time consuming affair, task.

a) Budhah Svatmanam Nityam Bavet :

- Wise man who has gone through Sravanam and Mananam, meditates all the time upon Atma.
- What is the nature of Atma?

b) Chidatmakam Svatmanam :

- Atma which is Chaitanya Rupam Atmanam.
- What is Chaitanyam?

c) Sarvam Eva :

- Which is also in the form of Material Universe.
- If I consider Consciousness as different from Universe, there will be a sense of limitation, matter, World – observed, I am observer different.
- That idea should not come.

Very Important Notion :

- I am Consciousness, World does not exist away from me or different from me the Consciousness principle.

Dream :

- Does not exist.
- Away from me.
- Or different from me.
- Yatha Swapna Prapancha, Swapna Drishtunu Binnaha Na Bavati.
- Tata, Jagrat Prapancha, Jagrat Drashtuhu Binnaha Na Bavati.
- Dream World, non different from Dream observer.
- Similarly Waking World is non-different from Waking observer.
- Observer is appearing as everything.

Taittiriya Upanishad :



हा३ वु हा३ वु हा३ वु ।
 अहमन्नमहमन्नमहमन्नम् ।
 अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।
 अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।
 अहमस्मि प्रथमजा ऋता३स्य ।
 पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।
 यो मा ददाति स इदेव मा३ वाः ।
 अहमन्नमन्नमदन्तमा३न्नि ।
 अहं विश्वं भुवनमभ्यभवा३म् ।
 सुवर्नं ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

Hā3 vu hā3 vu hā3 vu,
 aham-annam-aham-annam-aham-annam,
 aham-annādo3-'ham-annādo3-'ham-annādaḥ,
 ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,
 aham-asmī prathamajā ṛtā3-sya,
 pūrvam devebhyo-'mṛtasya nā3 bhāyi,
 yo mā dadāti sa edeva mā3 vāḥ,
 aham-annam-annam-adantamā3-'dmi,
 aham viśvaṁ bhuvanam-abhya-bhavā3m,
 suvarṇa jyotīḥ, ya evaṁ veda, ity-upaniṣat.

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

Brihadaranyaka Upanishad :



ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादा-
 द्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो
 लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, भूतानि
 तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्य-
 त्रात्मनः सर्वं वेद ; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे
 देवाः, इमानि भूतानि, इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma tam parādād yo'nyatrātmano brahma veda.
 kṣatram tam parādād yo'nyatrātmanaḥ kṣatram veda.
 lokās tam parādur yo'nyatrātmano lokān veda. devās tam
 parādur yo'nyatrātmano devān veda. bhūtāni tam parādur
 yo'nyatrātmano bhūtāni veda. sarvaṁ tam parādād yo'nyatrātmano
 sarvaṁ veda. idam brahma, idam kṣatram, ime lokāḥ, ime devāḥ,
 imāmi bhūtāni, idam sarvaṁ, yad ayam ātmā ॥ 6 ॥

The Brahmana ousts one who knows him as different from the Self. The Ksatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Ksatriya, these worlds, these gods, these beings, and this all are the Self. [II – IV – 6]

Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19 ॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Only then Advaita Siddhi will come.
- Otherwise, eternally, there will be limitations.
- Will miss something or other.
- I have no house, business, health, child.
- If I should not miss anything in life, I should see fact “Nothing is away from me”.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti ॥ 1 ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited :
Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the
transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Sarvam Eva Chid Atmakam.
- What type of Chit?

d) Adrishyam Bava Rupascha :

- Both Drishya Prapancha and Adrishya Prapancha non-different from me.
- Both Vyakta and Avyakta Prapancha is not different from me – Consciousness.
- Both Sukshma Prapancha and Pratyaksha Prapancha are non-different from me.
- Whole Universe – Known and Unknown non-different from me, hence Advaitam .
- This is Svatma Bhava, one should meditate on... How?

e) Savdhanataya Nityam :

- With full attention, clarity.
- Should not be mechanical statement, Japam....
- Aham Idagum Sarvam meaning should be clearly seen, not a Japa.
- "I am all", fact for me.
- Able to accept from the innermost heart.

Avadhanam :

- Not superficial, or Mechanical thought, alert thoughtful awareness of the fact.
- Matter is nonsubstantial Nama, Rupa substance in consciousness alone.
- This wisdom is called Resolution.

दृश्यं ह्यदृश्यतां नीत्वा ब्रह्माकारेण चिन्तयेत् ।
विद्वान्नित्यसुखे तिष्ठेद्विया चिद्रसपूर्णया ॥१४२॥

*drśyam hyadrśyatām nītvā brahmākāreṇa cintayet,
vidvānnityasukhe tiṣṭhet-dhiyā cidrasapūrṇayā. (142)*

Merging the manifest into the unmanifest,, meditating that everything is Brahman, the wise seeker should rest blissfully in the state of absolute awareness. [Verse 142]

a) Drsyam Hydrisyatam Nitva :

During Nididhyasanam, look at World and say :

- World can't prove its existence without observer Consciousness.
- Others may observe World.
- In case of other people, observed World not different from their Consciousness.
- If my Consciousness is not there, my World can't be proved.
- If your Consciousness is not there, your World can't be proved.
- If American Consciousness is not there, American World not proved.
- If Consciousness in General is not there, no Object is provable.
- Therefore, Consciousness alone proves existence, lends existence to the World.
- Without Consciousness can't talk of existence of entire World.
- Seeing this fact, Dream World non-existent without me, the Consciousness which is inherent in all.
- Having merged into Consciousness.

b) Brahmakarena Chintayet :

- One should think of Atma as that very Brahman.
- This Chaitanyam – I, the ever evident Consciousness am Brahman because I am not only behind my Body and Mind but behind every Body and Mind.
- Through my Body I illumine my surrounding.
- Through your Body I – Consciousness illumine your Body and surrounding.
- Through Indras Body I illumine Indras surrounding.
- I am the only Consciousness behind every Body-Mind illumining those surrounding.
- Every individual in Dream borrows Consciousness from Waker alone.
- One Waker lends Consciousness to every Jiva in the Dream.
- I – Consciousness in Waking state, lend Consciousness to every Jiva in Waking state and through them I illumine this World.
- By way of illumining, I give existence to this World.
- Therefore, Brahmakarena Chintayet.
- Meditate as Aham Brahma Asmi.
- Who should do that?

c) Vidwan :

- One who has done Sravanam and Mananam and knows this fact.

d) Vidwan Dhiya Nitya Sukhe Tishtat :

- With this wisdom, Awareness, Knowledge, wise men should abide in Brahman which is Nitya Sukham.

e) Nitya Ananda Svarupe Tishte :

- One should abide in Nitya Ananda Brahman through this Knowledge.
- Wise man is Brahman.
- Mind abides in Brahman always.
- It is not that mind is floating somewhere.
- No plugging of mind like in meal stations.
- Jnani – Abides in Brahman, all pervading Adhistanam of everything.
- Thought should be in Brahman, not sit upon Brahman.
- My mind in USA means mind thinking of USA.
- Mind already in Brahman.
- Brahman Vrittaya – one should abide in Brahman.

f) Chid Rasa Puranya Dhiya :

- After Atma Jnanam, only one thought of Brahman in the background inspite of ups and downs in life.

Example :

- Won 3 out of 5 Matches, cup is mine.



एभिरङ्गैः समायुक्तो राजयोग उदाहृतः ।
किञ्चित्पक्वकषायाणां हठयोगेन संयुतः ॥१४३॥

*ebhiraṅgaiḥ samāyukto rājayoga udāhṛtaḥ,
kiñcitpakvakaṣāyāṇāṃ haṭhayogena saṁyutaḥ. (143)*

परिपक्वं मनो येषां केवलोऽयं च सिद्धिदः ।
गुरुदैवतभक्तानां सर्वेषां सुलभो जवात् ॥१४४॥

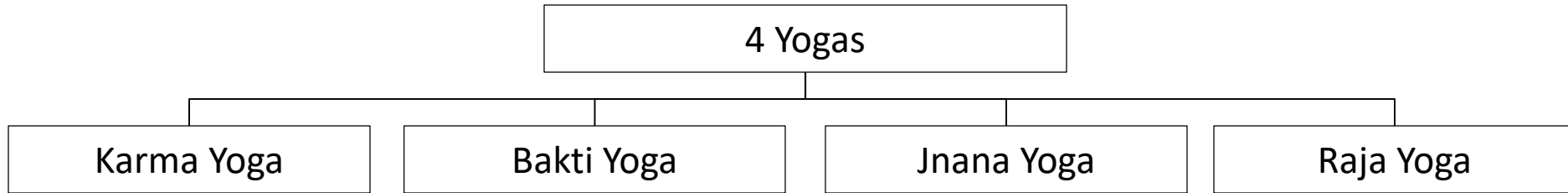
*paripakvaṁ mano yeṣāṃ kevalo'yaṁ ca siddhidah,
gurudaivatabhaktānāṃ sarveṣāṃ sulabho javāt. (144)*

These fifteen limbs of the raja-yoga are thus explained. This should be combined with hatha-yoga by those whose worldly desires are partially subdued. to those, whose mind is completely purified this alone is sufficient for liberation and perfection and it can easily be gained by everyone by devotion to Guru and God. [Verse 143 and 144]

- Conclusion of Nididhyasanam which started from Verse 100, 15 Angas.
- No experience of Nityam.
- Sukham is contentment, satisfaction Poornatvam born out of this Knowledge.
- Knowledge is called Sukham.
- Poornatvam not particular temporary experience out of a situation but fulfilment born out of Knowledge.
- Since Knowledge is permanent, satisfaction also permanent.
- 3 one day matches won.

a) Ebhir Angaih Sama Yuktah Rajayoga Udahrtah :

- This Nididhyasanam consisting of 15 Angas, is called Raja Yoga.



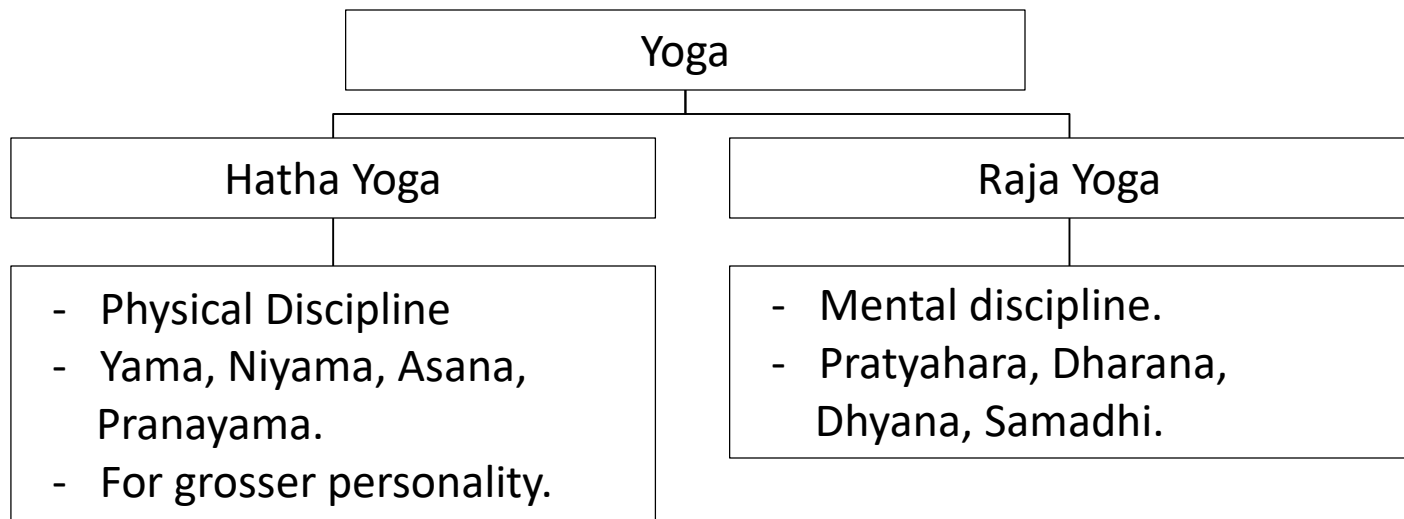
- Raja Yoga word used by Shankara.
- 4 Yogas not independent.
- Karma Yoga for Chitta Shuddhi, Upasana for Chitta Ekagratha, Raja Yoga – Nididhyasanam for all to assimilate.

b) Kinchit Pakva Kashayanam :

- Mediocre people, Mandah Adhikari, who can't do Dhyanam are called Kinchit Pakva Kashaya.
- Kashayam = impurity.
- Pak Va Kashaya = free from impurity.
- Chit Pak Va Kashaya = only limited freedom from impurities, not totally purified.

c) Hathayogena Sanyuktah :

- For them Raja Yoga must be supported by Hatha Yoga.
- Mental discipline must be supported by physical discipline also.
- Internal discipline should be supported by external discipline.



- Raja Yoga should be practiced together with Hatha Yoga by Mandah Adhikaris.

Verse 144 :

a) Pari Pakvam Mano Esham :

- If Uttama Adhikari, has qualified Mind, Hatha Yoga not required.

b) Kevala Raja Yoga Udahrtah :

- Can practice only Pratyahara, Dharana, Dhyana, Samadhi.
- They don't require physical discipline.
- Practice directly internal discipline.
- Suppose one can't practice Hatha Yoga...

c) Guru Daiva Bhaktanama, Sarvesam Sulabho Javat :

- Person should have devotion to God and Guru.
- Let him be Bhakta of Lord and Guru.

- Guru Ishvara Bhakti will replenish and fulfil all qualifications.

Svetasvara Upanishad :

यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ २३ ॥

yasya deve para bhaktir yatha deve tatha gurau ।

tasyaite kathita hy arthah prakasante mahatmanah prakasante mahatmanah ॥ 23 ॥

These truths, when taught, shine forth only in that high-souled one who has supreme devotion to God, and an equal degree of devotion to the spiritual teacher. They shine forth in that high-souled one only.
[Chapter 6 – Verse 23]

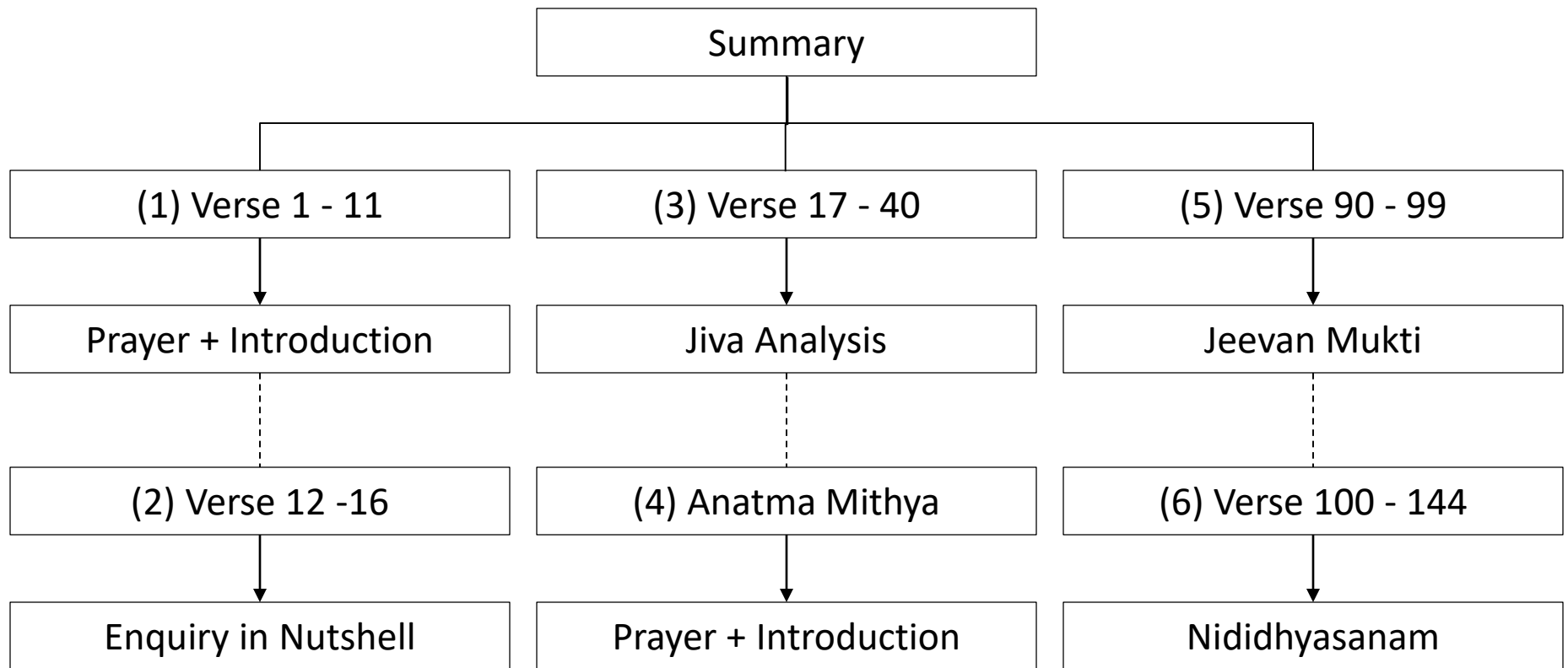
- If a person has Bhakti, all deficiencies will be tackled, handled.
- Religious life very important.
- Without Religion Vedanta only Academic pursuit.
- Shankara includes Puja, Japa, prayer, temple visit in Bhakti Marga.
- No secular Vedanta, can't approach Vedanta like physics Knowledge.
- Require a type of attitude.
- Bhakti is atmosphere in which philosophy fructifies.

d) Sarvesham Sulabho Javat :

- It is very easy for one with Bhakti.
- No effort required.
- Everybody should be Bhakta first and then Vedantic student.



SUMMARY - II



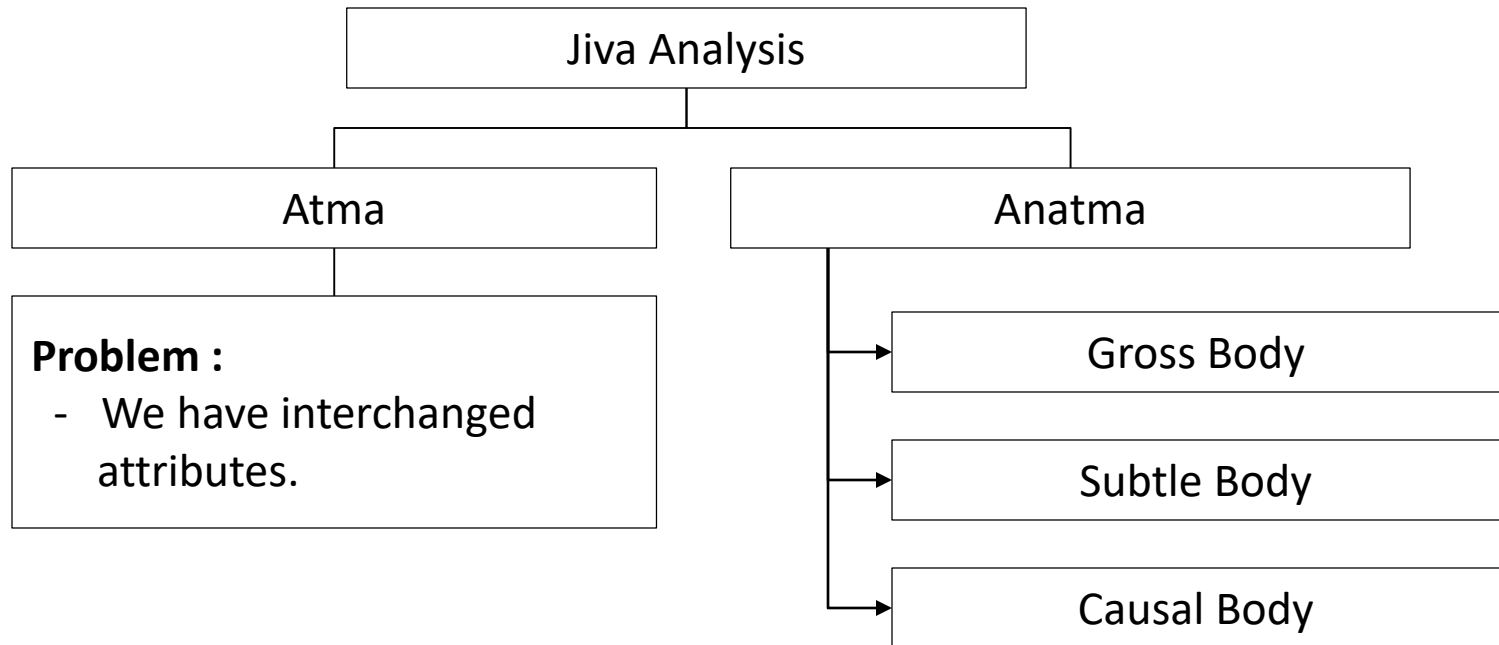
1) Verse 1 – 11 : Prayer + Introduction

- Viveka, Vairagya, Sadhana Chatustaya Sampatti, Mumukshutvam are means to qualifications.
- Svadharma Anushtanam.
- Duty as per scriptures.

2) Verse 12 – 16 : Enquiry in Nutshell

- **3 topics :**
 - Jiva, Jagat, Ishvara.

3) Verse 17 – 40 : Jiva Analysis



Atma	Anatma
1) Chetanam, Conscious 2) Ever Drk, experiencer, Sakshi. 3) Nirguna – Attributeless 4) Nirvikara – No modification – birth, death. 5) Nirvikalpam, divisionless partless.	1) Jadam, matter 2) Ever Drishyam 3) Saguna 4) Savikara – constantly changing 5) Savikalpam – with division, part.

4) Verse 41 – 89 :

- Anatma Mithya.
- Atma – Anatma, not Dvaitam, Samsara.
- Consciousness swallows matter, spirituality.
- Matter swallows consciousness, science.
- Peaceful coexistence Purusha – Prakrti – Sankhya.

I) Sruti :

a) Sarvam Bheda Atmeiva Idagum Sarvam :

- Anatma is appearance on Atma.
- Dream – Waker
- Waker – Turiyam.

b) Dvaita Nisheda :

Brihadaranyaka Upanishad : 

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥

Through the mind alone (It) is to be realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It. [IV – IV – 19]

- No duality now.
- Observer alone real, observed Mithya.
- One waker → seeming division dream observer + dream world.

c) Dvaita Ninda :

- Mrityosya Mrityum Aapnoti Yahi Nana Eva Pashyati.
- One in duality is in Samsara of birth, death and fear.
- Udaramantaram kurute tasya bayam bavati.

d) Dvaita Avidkavatvam :

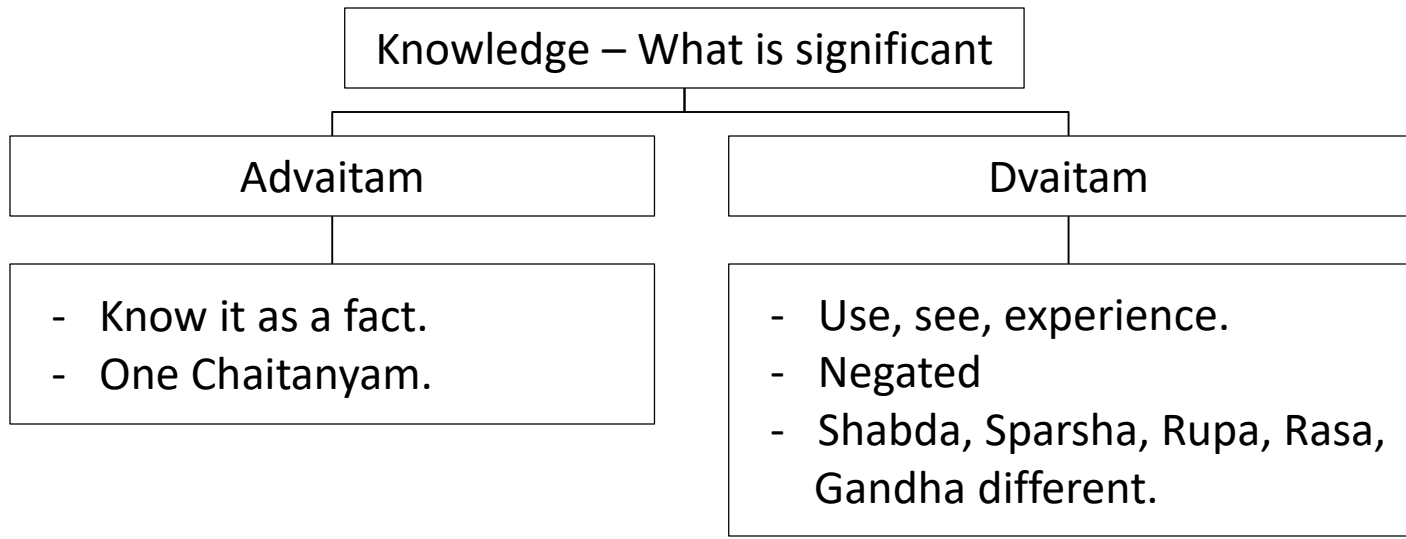
- Dvaitam is product of ignorance.
- Dream, rope snake, shell silver.

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति, तदितर इतरम् शृणोति, तदितर इतरमभिवदति, तदितर इतरम् मनुते, तदितर इतरं विजानाति; यत्र वा अस्य सर्वमात्माइवाभूत्तत्केन कं जिघ्रेत्, तत्केन कं पश्येत्, तत्केन कं शृणुयत्, तत्केन कमभिवदेत्, तत्केन कं मन्वीत्, तत्केन कं विजानीयात्? येनेदम् सर्वं विजानाति, तं केन विजानीयात्? विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaram jighrati, taditara itaram paśyati, taditara itaram śrṇoti, taditara itaramabhivadati, taditara itaram manute, taditara itaram vijānāti; yatra vā asya sarvamātmāivābhūttatkena kaṃ jighret, tatkena kaṃ paśyet, tatkena kaṃ śrṇuyat, tatkena kamabhivadet, tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt? yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt? vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [II – IV – 14]

- Anyosou Anyosan Veda
- One who sees difference between Lord – self doesn't know, he is an animal without knowledge.



- Dvaitam is product of ignorance.

II) Yukti :

Atma	Anatma - Prapancha
<ul style="list-style-type: none"> - Karanam - Adhishtanam 	<ul style="list-style-type: none"> - Karyam - Product - Doesn't exist separate from Karanam.

Taittiriya Upanishad :



तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
 आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
 अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
 ओषधीभ्योन्नम् । अन्नात्पुरुषः ॥ २ ॥

tasmadva etasmadatmana akasah sambhutih ।
 akasadvayuh, vayoragnih, agnerapah ।
 adbhyah prthivi, prathivya osadhayah ।
 osadhibhyo'nnam, annatpurusah ॥ 2 ॥

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – I – 2]

- Out of ignorance, is born Akasha, Vayu...
- World unreal, product like pot

III) Anubava :

- Swapna only in Swapna Avasta for dreamer, temporary.
- Jagrat only in Jagrat Avasta for waker, temporary.
- For waker, no Swapna.
- Each real from one observer standpoint.
- Jagrat, Swapna, Sushupti has relative reality, real for particular observer.
- Dream money not valid in Jagrat.
- Each mutually exclusive, not absolutely there.
- World has relative reality called Mithya.
- Absolutely real is evident all the time, places, Avastas, called consciousness.
- Consciousness all inclusive, not exclusive, alone absolute.
- Cat – eyes, dog – ears see different world.
- We all have sense interpreted subjective reality, not absolute reality.
- Uninterpreted what obtains without interpretation of instrument is absolute.

- Even before operation of sense organs, what obtains is Chaitanyam, alone there, which does not need interpretation of sense organs.
- Sense organs operated because of Chaitanyam.
- Consciousness alone absolutely exists, called Sat.
- Existence alone is consciousness.
- Consciousness alone is existence.
- Sat – Chit called Atma or Brahman.
- Atma alone absolutely real.
- Sruti, Yukti, Anubava proves Atma Satyam, Anatma Mithya.

Distortions :

- Sunrise, firm earth, rope snake, blue sky, stars small.

5th Topic : Verse 90 – 99

- Jeevan Mukti, Jnana Balam.
- There is nothing other than me consciousness to get frightened, is the Jnanam.
- Body – mind – belongs to observed world.
- I am observer, consciousness.
- I don't say world is not there, say it is independently not there.
- No wave independent of water.

- No world independent of observer, Kaivalyam.
- Kevalasya Bavaha is Kaivalyam = Jeevan Mukti.
- Freedom from emotional problems, intellectual, physical problems caused by fear, loneliness.
- Freedom from all Karma – Sancita, Prarabda, Agami.
- W.r.t. body Jnani has Prarabda Karma.
- W.r.t. Jnani as Atma, no Prarabda.
- Jnani doesn't identify himself with 3 Sharirams.
- Atma has no Karma, no body, mind, no birth, death.
- Majority see Jnani as body, hence Sruti says he has Prarabda.

6th Topic : Nididhyasanam

- Important, integral part of Vedanta Sadhana without which Sravanam and Mananam may not deliver the Jnana Phalam.
- Sravanam and Mananam fructify into Jnana Nishta only when supplemented by Nididhyasanam.
- In Nididhyasanam, we give exclusive time for Assimilation of Vedanta.
- See Mithyatvam of body – mind complex.
- Mithyatvam of Husband, house, Bank balance, all assets, whatever is not seen as Mithya is potential threat, unconquered enemy, unpredictable threat.
- That object will cause fear and sorrow.

- Everything Mithya except a few things will create headache.
- Give more time for Mithyatva Drishti Assimilation.
- Atma Satyatva Darshanm can be for less time.
- More we deal with Mithya, more it becomes real.
- Those in Vyavahara require more time for Nididhyasanam.
- Especially with objects, persons, we interact more.
- Nididhyasanam by Pancha Dasa Anga Dhyanam.
- **15 Limbs :**
 - Yama, Niyama, Tyaga, Mounam, Desha, Kala, Asana, Mula Bandah, Deha Samyam, Drk Sthithi, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi.
- All are Brahma Darshanam only.
- Summary of Vedanta for meditation.

Verse 135 – 139 :

Verse 139 – Very Important



कार्ये हि कारणं पश्येत्पश्चात्कार्यं विसर्जयेत् ।
कारणत्वं ततो नश्येदवशिष्टं भवेन्मुनिः ॥१३९॥

*kārye hi kāraṇam paśyetpascātkāryam visarjayet,
kāraṇatvaṁ tato naśyedavaśiṣṭam bhavenmuniḥ. (139)*

One should see the cause in the effects and then should discard the effects altogether. Then the cause also should be dissolved, then what remains is the Truth Absolute, and the seeker becomes verily that. [Verse 139]



एभिरङ्गैः समायुक्तो राजयोग उदाहृतः ।
किञ्चित्पक्वकषायाणां हठयोगेन संयुतः ॥१४३॥

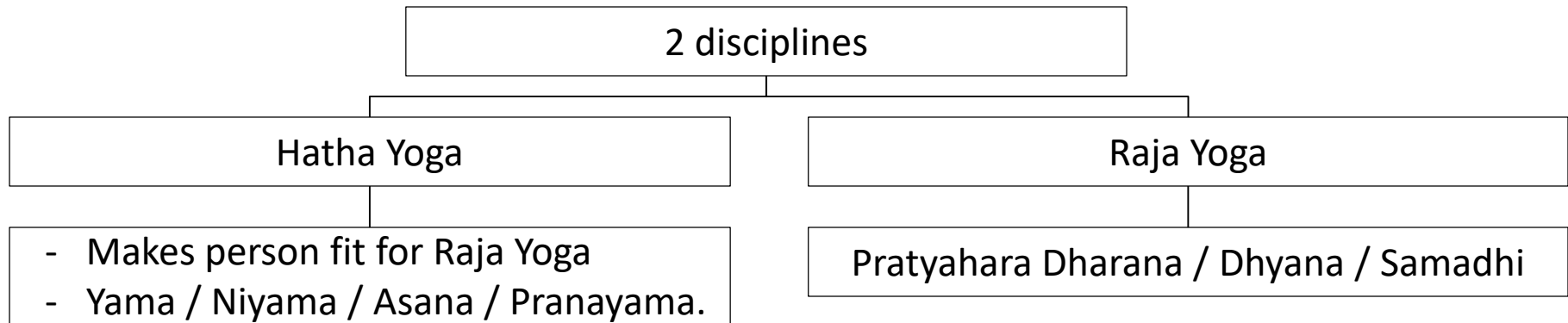
*ebhiraṅgaiḥ samāyukto rājayoga udāhṛtaḥ,
kiñcitpakvakaṣāyāṇāṃ haṭhayogena saṁyutaḥ. (143)*

परिपक्वं मनो येषां केवलोऽयं च सिद्धिदः ।
गुरुदैवतभक्तानां सर्वेषां सुलभो जवात् ॥१४४॥

*paripakvaṁ mano yeṣāṃ kevalo'yaṁ ca siddhidah,
gurudaivatabhaktānāṃ sarveṣāṃ sulabho javāt. (144)*

These fifteen limbs of the raja-yoga are thus explained. This should be combined with hatha-yoga by those whose worldly desires are partially subdued. to those, whose mind is completely purified this alone is sufficient for liberation and perfection and it can easily be gained by everyone by devotion to Guru and God. [Verse 143 and 144]

- If you can't discipline mind, discipline body.
- Sukshma Sharira discipline takes more time, subtler process.
- Vachika Japa first and then Manasa Japa.



Verse 144 :

- Have religious attitude Bakti to Lord and gain freedom from Samsara.